

~~James~~ : ~~James~~ his
10th 36

1064 L II



To the Courteous Reader.

IN a Defence of one point of my
Triall of faith opposed by some,
I tooke occasion to write a brieve
explication of a second contradicted by o-
thers.

In the conclusion of that explication, I
prayed the Reader to be content, that of the
later point, as yet I sayd no more, because
as yet I saw no more.

By Gods providence I haue scene more
since that time, with the spectacles of some
which oppose that Doctrine. *

It remaines (because those words im-
plied a promise) that now I write more
of that matter because I understand more,
I say more because I see more.

But first when I say that now I see
more, my meaning is not, that I am
gayer in my iudgement, by some
seen, & that therefore now I write more
question otherwise then I did
but that now I know more of the

A

To the Reader.

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that oppose it, then I did before, and know better how to confirme mine owne opinion.

That this may appeare I pray the Christian Reader to remember the state of the question set downe in my Treatise in these wordes, Repentance is begunne before faith in Christ, and therein to consider two things; first of whom I speake in this question, secondly of what.

They of whom I speake, are the Elect onely, who onely are ordained by God to eternall life, and who for that purpose are appointed also to all the meanes effectually conducing therunto, from the beginning to the end, in all the parts and degrees of the same. For because this faith is onely wrought in them, therefore is it called the faith of the elect; and because these only are in the event saued by it, therefore do they receiue the end of their faith, which is the saluation of their soules.

That whereof I speake is contained in the wordes of the Question before recited. Wherein I pray further that two things may be considered. First, the Antecedent, subiect matter of the question, or the thing that is spoken of, in this word Repentance. Secondly, the consequent, predicat or saying that is affirmed of this Repentance, in the

Acts 13. 48.

As many
as beliv-
ed were orde-
ined to e-
ternall life

Act. 1. 7.

Peter 1. 9:

To the Reader.

the rest of the words, is begunne before faith in Christ, for these termes must be rightly understood.

First, the subiect matter or thing spoken in that Question, is Repentance, and by repentance I meane not the practicall repentance of the conuersion or practise of the purpose of amendment of life, in a constant, conscionable and cheerefull course of new obedience, but onely the repentance of the heart: and by the repentance of the heart I do not vnderstand newnesse of heart or re-
stitution of Spirit, or mortification, and vni-
fication, or habituall conuersion to God with the whole soule in all the powers and faculties of it, ioyned with a good conscience which all are fruites and effects of faith in nature following it: But by Repentance I meane onely hearty sorrow for past sinnes already committed, and purpose first not to commit the very same sinnes, if they were not already done, but were againe to be committed, and then consequently a purpose not to commit the like sinnes in kinde for time to come, namely a purpose in truth without hypocrisy and dissimulation.

Repentance from dead workes being a qualification to fit men for beleefe in Christ, beleefing in Christ a qualification to fit them to receiue benefit by the promise

Repentance.

Psalme 51. 10

note

Heb 6

To the Reader.

of the Gospell unto iustification, and amendment of life or new obedience being a qualification to fit them to the further assurance of their iustification and of eternall life.

Secondly, in the predicate or saying that is affirmed of this repentance three things are to be obserued, 1. What is meant by being begunne. 2. By Before. 3. By Faith in Christ.

Is begunne.

note

2 pth
Sorrow for
sin before
faith
+
Amendment
of life after
faith.

2 Before.

Faith in

First by being begunne, I doe not meane a being of repentance in the heart sufficient to saluation: but onely a beginning of it in all the preparations thereunto, as also a beginning of the habit it selfe, so farre as concernes sorrow and purpose, namely a being thereof in some measure without dissimulation; and (if it may be proued sufficiently) that amendment of life is a part of repentance, then I say, repentance is begun in some part, viz. in sorrow and purpose touching past sinnes before faith in Christ, and finished in another, viz. amendment of life after faith.

Secondly, by (Before) I doe not meane a precedency some space of time: but in nature onely and in the order of causes.

Thirdly, by faith in Christ I doe not meane a beleefe of the word and Gospell, for this of necessity must goe before repentance, for he is cleere for this pag 5 in

~~to be taught this godly~~
20 a confidence
To the Reader.
~~this comes after repentance~~

in as much as it is the meanes to drine and to draw thereunto: but I understand thereby a resting and relying upon Christ with our whole hearts, or a trusting to and putting confidence in the merits of the death and righteousness of Iesus Christ for and onto saluation.

In the second place in that now I say more, It is not because (I thinke) I haue not sayd enough all ready to the point it selfe for the prouing of it: but because I haue not sayd enough to some for the perswading of them. Nor yet because I haue not sufficiently answered the obiections which I knew: but because I knew them not all then, to the end I might haue answered them at the first: for now I stoppe three or foure gapps with one bush, and answers the Exceptions of more then one man.

As in these regards, this further labour by way of Apology hath beene undertaken not without some cause: so in other respects it ought to be well construed, accepted and vsed, namely because (the Lord knows) my purpose herein is not, to maintain my credit, but the cause of God and the Doctrine of the Church of England, nor to strive for Triumph and Victory, but for Truth and verity: muchlesse wilfully to oppose any that hold the contrary. Least of

Acts 2. 38.
Math 23. 37.
Hebr. 11. 6.
[this fol
oth riper
tamer
doth not
putt in]

not

To the Reader.

10 . Pet. 1. 1.
Luk. 1. 43.
Rom. 9. 5.

all to detract from pretious faith, or our blessed Saviour in any the least measure or meaning.

Of my sincerity herein the Christian Reader may the rather be perswaded, by considering these particulars.

1. I labour not to darken my opposits with disgrace, (except it bee by clouding their names with silence) but onely to cleare the point in question with a larger explication and confirmation.

2. I seeke not to shift of the force of an argument by evasions: but answer thereunto with direct solutions, to my best understanding.

3. I study not to iustifie any thing that cannot be defended with truth and plainnes: for I freely confesse the weakenesse of my disputation where such weakenesse is discovered.

4. I spend not my spirit to requite in kinde, many unkinde and some insolent termes in their Exceptions: but onely trie my strength to untie the knots of their objections, (I meane) not enery idle cavill about words, or matter impertinent to the clearing of the maine question, but to answer such reasons onely as make directest and strongest opposition to my Doctrine.

The maine purpose being good, and the
meane

To the Reader.

meane proceeding farre, it remaines, that I humbly pray the Reader to peruse my Apology with patience and without preiudice to compare reason with reason, with prudence and without partiality, and to iudge of truth by reason, rather then by humane authority.

This if they shall doe (it is reasonable to request it, it is equall to grant it) It may come to passe (through Gods blessing) that hotte and confident opposers may bee cooled and conuinced, that moderate and vnresolved Christians may be perswaded and satisfied. That error may be discerned confuted and auoided, and the truth more cleared and confirmed: which God the Father grant for his Sonne Iesus sake, by the grace and wisdom of the Holy Spirit, to his owne glory and his Churches good, Amen.

Yours in the
seruice of your Faith,

William Chibald.

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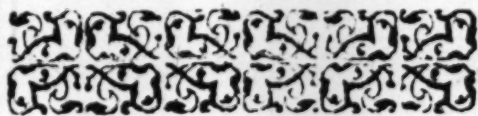
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To the Christian Reader.

Many of the Ancients obserue,
that St. Iames perceiuing
diuers vnstable Christians to
sucke poison out of the sweetest flower
of paradise, by misinterpreting and
peruerting St. Pauls most wholesome
and comfortable Doctrine of iustifica-
tion by faith without workes; wrote
his Epistle (after a sort) purposely to
redresse that abuse, and equally (as it
were) to diuide betweene faith and
workes; giuing them both their seuerall
iustifications: for these two truths
may and must stand together faith
iustifies our workes before God: but
workes iustifies our faith before men,
The iust shall liue by faith, but faith
it selfe must liue by workes: for as the
body

and this
is the case
of many
of vs at
this day.

Iam. 2. 21 & 22

Abacuc. 2. 4.

Rom. 1. 17.

Iames 2. 26.

To the Reader.

James 2.26.

August. Enchir.
ad Laurent.

body without the spirit is dead: so
faith without workes is dead also.
That which mooued this Holy Apostle
to presse so farre the necessity of
workes as to attribute vnto them a
kinde of iustification: I verily per-
swade my self stir'd up the meek spirit
of the modest and learned Author of
the Triall of Faith, and this Apologie
thereof so farre to inforce the neces-
sitie of repentance as to giue it a kind
of precedency to faith in Christ: not
any way to detract from the Dignity
and Excellency of faith, which hee
must, and doth acknowledge to be the
mother and Queene of all Christian
vertues, (Fides enim impetrat quod
lex imperat) but to keepe men from
bearing too much on the right hand, and
sailing too neare to the dangerous rocke
of presumption: vpon which it is to be
feared many more ordinarily make
shipwracke of faith and a good consci-
ence, then vpon the other opposit to it,
of despaire, *ô quam multi cum hac
spe ad æternos labores, & bella def-
cendunt,*

To the Reader.

condunt, how many goe to hell with a vaine hope of heauen: whose chiefeſt cauſe of damnation is their falſe perſwaſion and groundleſſe preſumption of ſaluation.

To keepe all true beleeuers from this moſt dangerous rocke, this Author chiefly penned his treatiſe entituled The triall of Faith, wherein hee diſcreetly aduiſeth all that ſaile towards thoſe pulchri portus, faire hauens in heauen to endeauour to ſteare their courſe in the middle way betweene the two rockes aboue named; and to this end ſubſtantiſtially prooueth, that noe man may relie on Chriſt with aſſured hope, and confidence of ſaluation and remiſſion of his ſinnes before he find in himſelfe a true ſorrow for them, and entertaine an unfained purpoſe and deſire to leaue them. This I take to bee the ſcope and drift of his diſcourſe which being tried by the touchſtone of Gods word hath prooued pretious Doctrines, not as ſome haue giuen out bay and ſtubble, which ſeemes better

To the Reader.

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better befit their weake exceptions against it. I professe by weighing and pondering his positions & arguments, I finde no poysonous weeds to lurke under his wholsome leaues. If any Psylli or Marfi by any extraordinary extractive quality can sucke out any such venomous iyce, I am perswaded the Author will as much distaste and detest the same as my selfe do: For I finde him ready and desirous to giue satisfaction not onely to moderate examiners of his tenets: but also to violent, and prindisat obiectors against it. hanc libertatem petimusq; damusq; vicissim.

The Apologist freely acknowledgeth a beleefe of Christ and the Gospell to goe before the begunne repentance he speaketh of: nay farther also hee professeth that faith in Christ precedeth that repentance, which the Divines commonly handle in their common places under that Title they meaning thereby new obedience and a settled course and measure of sanctification.

In

faith in
Christ go
before
mendm^t
of life
of the y^e
all beliefe
of the gosp
before
out for
for
see

pag 3

To the Reader.

In which regard I advise the violent opposers of his tenet seriously to consider whether their arguments against it come home or rather in the end prove not meere *hypocrisie*, especially such they cannot deny that remission of finnes in Christs blood is no other wayes offered unto vs in the Gospell then upon condition of amendment and newnes of life.

nullities

The undertaking therefore of the performance of this condition (God enabling vs thereunto by his effectuall grace) which is a purpose of newnesse of life must needs precede the laying claime or taking to our selues the benefit offered by laying hold on Christ, and relying on him for this benefit of of remission of finnes. It is true a reward or benefit offered upon a condition may be challenged and iustly received also before the condition be performed, but not before the condition be agreed upon, and undertaken to be performed. A man that hath a lease demised to him upon condition to pay his
rent

To the Reader.

rent and fence the grounds may take his lease and enjoy some benefit by it before hee hath performed those covenants, but not before he hath undertaken by covenant to performe the same. This undertaking of the performance of the condition, viz. newnesse of life, what is it else but a purpose and holy promise to God of leaving our sinnes, which purpose he who hath not wrought in him by regenerating grace, doth still and cannot but hold on his former purpose to continue in his sinnes: now for a man yet holding his purpose to continue in sin, to trust to Christ, or relie on him, for the remission of them, what is it else but presumption.

As for many incident or consequent questions, which the mis-handling of this point may breede in refined wits; as whether, the beleefe of the Gospell, which we call Historicall faith, and a beleefe and affiance in Christ which is iustifying faith in an elect, grow into an habit, and whether a purpose of amend-

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I say

To the Reader.

ment before; and the amendment of life, or new obedience after faith in Christ, belong to the same specificall vertue of repentance, and whether the same grace of the spirit produce faith, and repentance in the soule, or a diuerse, and whether the grace which produceth them, produce them both in the same instant, or diuerse, and whether these diuers instances must bee diuers instances of time, or of nature onely, and lastly, it being granted that faith and repentance are both produced in the same instant of time and nature, whether the one beginneth to worke before the other; and whether admitting that the worke of repentance is first felt in the soule before any worke of a iustifying faith, yet that the worke of a iustifying faith, may not be in the nature of the thing before it, as the thunder in nature is before the lightning: yet wee see the lightning before wee heare the thunder.

I say for these and the like subtil-

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ties

To the Reader.

ties I hold it needlesse, and vnprofitable to imploy the harvest of our time in tithing these minutas decimas of minie and commin: It sufficeth that we Ministers of the Gospell in our Preaching, and Gods people in their hearing, and all of vs in our practise follow the method used by the holy Ghost, and beginne with Iohn Baptist, and proccede to Christ; beginne with terror, and proccede to comfort, beginne with sorrow for sinne, and proccede to ioy in the Holy Ghost, hauing first a sense of our sinne and searching deepe into our wounds; and then applying to our selues the soueraigne salue of faith in Christs blood: beeing first weary and heauy laden, and then expecting to bee refreshed by Iesus Christ.

*In whose bowells I earnestly beseech my brethren in the Ministry, not to interfere, nor hinder one another in their holy courses, muchlesse virulently detract from the persons or labours one of another, but to set aside all pre-
inducat*

*induc
pass
men
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loue*

To the Reader.

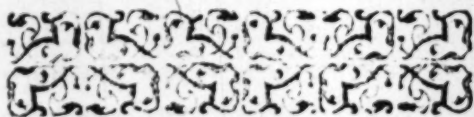
*inducat opinion, and allay all heate of
passion, and contestation. Purgare
mentem quam serpentinus liuor
insecit & amaritudinem omnem quæ
intus incedit Christi dulcedine le-
nire* *ἀπαλύνει τὴν πικρίαν* *as St. Paule exhor-*
seth, and *ἀγαπᾷ τὴν ἐλπίδα.* *as St. Iohn*
perswadeth, that as we all agree in the
lone of the same truth, so wee may
seeke, and follow after the truth in
loue.

*Cyp. de zelo &
liuore.*

*Ephes 4.15.
1 Iohn 3.18.*

Thine in the best
beloued *Christ Iesus.*

Daniel Featly.



To the Author.

GOOD Sir, I haue perused your little Treatise, or *Apology*, which you committed to me, and I see no cause why you may not safely send it abroade into the world with his fellowes, that haue seene the light already, for as for your conclusion (in mine opinion) it is sound and orthodox, and as you explaine it (to my thinking) not much different from theirs, who in wordes seeme to speake contrary. And for your proofes and answeres though I hold not euery particula to be demonstratiue and certaine: yet (I thinke) there is enough in them, to euill the cause you strue for.

Notwithstanding you must not make account, that all men should presently yeeld to be of your opinion: for sober minds may dissent from you, and you from them, without breach of charity or loue; and fierie spirits will dissent from you, if it be for

no.

To

no other cause, but
ders cannot liue
would wish you
the Apostle, I
contentious, w
for the Church
much as may be
discretion of w
care of letting
stand still, and
marketh at them.

For (as a
former wordes
good purpose)
nd of quarrell
he mastery of
because thought
times foyled;
wearied.

Wee haue a
necessary things
kinde of necess
we forced you
that hath been
here shall con
'd Argumen
us cauills, yo
ups bee bette
ngling dispute.

To the Reader.

er cause, but only for that Salaman-
cannot live out of the fire. But I
wish you to consider of that Rule of
Apostle, If any man seeme to bee
contentious, wee haue no such custome,
the Churches of GOD, and (as
as may bee) to imitate the stayed
tion of wise Travellers, who for
of letting their iourney, will not
still, and strike at euery dogge that
biteth them.

For (as a Learned Writer upon the
wordes of Saint Paule notes to
purpose) There will neuer bee an
end of quarrelling, if you labour to get
the mastery of him that is contentious,
se though hee bee an Hundreth
foyled, yet will hee neuer bee
satisfied.

We haue all worke enough to doe in
many things, and therefore howsoeuer
the necessity for satisfying the world
forced you thus farre, as to cleare
that hath beene objected already: yet if
shall come any new repetition of
Arguments, or any futher frivo-
lous, your good howers may per-
bee better spent then in pursuing
such disputes: which mine opinion not-

1 Cor. 11. 16.

*Nunquam enim
contentionum
erit finis, si cer-
tando velis ho-
minem pugna-
cem vincere,
qui centies vi-
ctus nunquam
fatigabitur. Cal.
98. 2. Cor. 11. 16.*

To the Reader.

withstanding, I leave to your discretion
to doe as occasion shall require; and
I leave you and your labours, to
GODS blessed Protection
and Mercy.

Yours euer in
the Lord Iesus.

Henry Mason

This Appology following
in effort quite overthroweth
the 24 & 25 Articles of the
Confession of faith published
by the 7 churches in Lon-
don commonly called though
falsely Anabaptists.



An Apology for the preceden-
cy of Repentance, vnto faith
in Christ.

IN the Treatise called a
Triall of Faith, the Au-
thor intended to teach
Christians to examine
themselves, whether
they had a saving Faith,
or no. As meemes to that end, he pro-
pounded in the first booke certaine reasons
to perswade vnto this Triall; and in the
second, some rules to direct them therein.

Against the reasons there is no excepti-
ons taken (for ought I heare) but against
the rules onely: nor yet against all: but
onely the first, and the sixt rule.

That which hath been objected against
the first, hath beene fully answered in a
brieft defence not long since published,
and that which is excepted against, in the
sixt rule shall now, (God willing) be clea-
red and satisfied, in a further confirmation

B

thereof.

Repentance for sinne,

thereof. In handling the sixt Rule of trying our Faith, I did three things principally.

First I proued generally, that there are some preparations wrought in men, before they can beleue in Christ, whereby God drawes them thereunto. *page 219, 220.* (namely) that most vsually and ordinarily it is so.

Secondly, and more specially, I shewed what these preparations were, *viz.* Some gifts and abilities wrought by the spirit of God, in the vnderstanding, and will, of those whom the Lord hath a purpose to saue, *page 220, to 224.*

Thirdly, and in particular, I affirmed that a beginning of repentance is one of those preparations, *page 224, to 229.*

For making good of this third, and last point; I set downe this proposition to be discuffed. *Repentance is begunne before faith in Christ.* 1.^e Sinners beginne to sorrow for their sinnes, and to purpose to leaue them, before they can beleue in Christ, *viz.* So, as to haue any benefit thereby.

First I proued this point by arguments, secondly, I cleared it by answering some obiections, and lastly, I applied it by making some further vse thereof.

Against

Against these generall heads, and many particular members of each, there are (I vnderstand) exceptions taken by some, and their exceptions (to omitte longer introduction) are either against the first rule it selfe, or the handling of that rule: not that they are propounded, in these very words and method: but that in substance and effect, they import as much and therefore are they by mee reduced, to these two heads, for my more orderly proceeding, and the Readers better vnderstanding.

The Triall of Faith.

The Rule it selfe is layd downe in the eight Chapter of the second booke of my Treatise the 219 page. in these words, *whether wast thou rightly prepared to beleaue in Christ by other gifts of the Spirit; which hee workes in men, before they haue a saving faith.*

The Rule it selfe.

The Exception, against the Triall.

This Rule (say some in effect) is idle, because it pretends that men may try their faith by it: but indeede no man can, for (say they) all men are either regenerate, or

Repentance for sinne,

vnregenerate, (there is no third condition betwixt them, and different from them) and neither the one, nor the other, can try their faith by this rule.

thus they
say

Not the regenerate because there is no gift, power, quality, disposition, habit, or affection (other then sauing faith) that is or can be sayd, to be a preparatiue to regeneration. Neither can vnregenerate men try their faith, because there is no gift in men vnregenerate, whereby themselves, or other can difference them, from those that remaine in their naturall estate, and that shall perish for euer.

The Apology for the Triall.

I answere, first generally to both regenerate and vnregenerate, that though by their exception they seeme to giue two different Reasons, one for the regenerate, and another for the vnregenerate: yet the reason belongs to all equally, because it denies either to the one, or the other, all or any preparations before faith or regeneration, either to difference the regenerate from the vnregenerate: or one vnregenerate man from another for euer.

Secondly, I answere to their reason concerning the Regenerate, that it is of no force,

Before faith in Christ.

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force, why they may not try their faith by this Rule, because it affirmes, that there can be no preparations at all to Regeneration but faith it selfe which cannot be true, because a beliefe of the Gospell which is a stedfast assent to the truth of that doctrine, is a gift of the Spirit, It is not a saving faith, but a ^a meanes to it: yet is this beliefe a preparatiue to regeneration, and therefore may a regenerate man try himselfe by some other gift then by a saving faith, as by a preparation to Regeneration, and consequently try his faith by this rule.

Thirdly, I answered touching the vnregenerate, that their reason is vn sufficient, why they may not try their faith by this rule, because though they haue not a saving faith (as indeed they haue not) yet may it not be in vaine for them to examine themselves concerning a saving faith by these preparations, for they may thinke they haue it, when indeed they haue not, and so may deceiue themselves with a vaine presumptuous hope of saluation. Now by this triall with these preparations they shall clearely discern they haue it not: (for he that is farre from the preparation to faith must needes bee further of from faith it selfe: he that hath not the les-

note this

Heb. 11. 6

fer which is more common, hath not the greater which is more rare,) whereupon they may bee occasioned, considering the danger of being without faith, and the benefite of hauing it, to seeke in the vse of the meanes for it, and by seeking to finde and obtaine it.

May not a man try whether hee haue a good lease or no, if he haue any lease at all though his lease be not good: yea, if hee haue any writing which hee takes to be a lease, though it be not, may hee not try whether he haue a good lease or no?

Besides though vnregenerate men haue no such gift whereby they may bee differentiated, from such as remaine in their naturall estate, and shall perish for euer: yet may they try whether they haue a sauing faith or no: and by triall know they haue it not, because they haue no such gift; for all that haue faith haue such a gift: euen as the want of election into a Colledge shewes that a man is not fellow there though he haue no gift whereby to difference him from all that are fellowes or schollers in that Colledge; for all that are fellowes or schollers of a Colledge are elected into it.

If they had giuen some good reason why there can be no preparations at all to
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faith in Christ, then had they spoken to purpose against my Rule; but seeing they have not done it, therefore is the Rule good for the purpose to which I intended it, for all their exception.

Fourthly, touching the prooffe of their exception, viz: that there is no third state or condition betwixt men regenerate and vnrregenerate, I answered that they bring no prooffe of it, therefore can I not allow of it; and besides the contrary seemes to me very probable, vnderstanding this to be their meaning (as it must be if it be to purpose) that there is no third condition betwixt a meere naturall man and one fully regenerate: for I thinke a third condition somewhat different from both, may bee assigned: and giuen namely, the condition of preparation, which may be compared to the twy-light, that is betwixt cleare day, and darke night, wherein whosoever is (being elected) may be said to be in his passage from the one, which is meere nature, the other which is perfect regeneration, and betweene both: that is, some way forwarded vnto regeneration, and about to enter into Gods Kingdome, and yet not actually admitted thereunto, as one conceived, not borne, or in the birth, not quite brought

vnto the
other.

not farre
from the
Kingdome
of god.

13.38.
2.13.14.
12.34.
23.13.
23.15

brought forth, for as we read of some that were entred into Gods Kingdome and were ^a children thereof, and of some that were ^b farre from it, so doe wee reade of some that were ^c not farre from the Kingdome of God, and that ^d were entring in, or about to enter, but not quite in.

first
vnder
those
from god
knowne
ld bish
w. my
destroy
for none
of god

I know there are but two places to bee enioyed by men after this life, Heauen and Hell, and but two sorts of persons to inherit them, Elect and Reprobate: yet may the Elect, before they come into Heauen, be said to passe through a threefold condition, the first of meere nature, in which there are no workes of the Spirit toward Regeneration. The second of Preparation, wherein there bee some gifts of the Spirit bestowed on them to dispose them to Regeneration. And the third is the full worke of Regeneration it selfe.

11.28.

And I can see no reason in the world why this should be counted a Paradox or strange position, seeing (ordinarily) all they that are of age, passe through this preparation, *All that come to Christ and beleene in him, must be weary and heavy laden.* And as long as it is confest: first, that these ^d spositions, preparing vnto Regeneration are not the worke of nature but Gods Spirit: (else they would bee in all meere

meere naturall m
lect, when the
meere nature, w
secondly, tha
by the Spirit al
when the time o
come: thirdly,
o saluation, (if a
gined being cle
but onely that
parations to F
who because th
which is eterna
that end which
also predestinat
which are the
when they are,
condition, for
either meere ly
rate, and conse
some way dif
nature. And
exceptions aga
followes the h

The Rule

219. viz. Th
repentance

the naturall men, and even in the very
 , when they continue in their state of
 nature, which experience disproues)
 dly; that they are not wrought
 the Spirit alwayes, but then of purpose,
 the time of their effectuall calling is
 : thirdly, that they are not sufficient
 uation, (if a man could be truely ima-
 being elected to die in that estate;)
 nely that they are appointed as pre-
 parations to Regeneration in the Elect,
 because they are ordained to that end
 which is eternall life, and to the meanes of
 end which is Faith; therefore are they
 predestinate to the meanes of this faith.
 h are these preparations, in which
 they are, they may be said to be in a
 ition, some way different from men
 r merely naturall, or fully regene-
 and consequently in a third condition
 e way different from meere grace or
 e. And so much for answer to the
 otions against the Rule it selfe. Now
 ues the handling of the Rule.

this would be
 a fruitless
 imagination

The Tryall.

the Rule begins to be handled, Page

viz. That a sauing Eaith, &c. c. *Summary follow*
 contained. C. both not go before it.

The

The handling
of the Rule.

The Exception.

The first point in handling the Rule that is excepted against, is a generall proposition, that there be some preparation wrought in men by the Spirit, before they beleeue in Christ.

Against this there lie two exceptions: first, that I doe not distinguish the gifts of the Spirit, which I say goe before Faith in Christ as preparations to it, nor shew whether they bee common graces to Reprobates, or peculiar to the Elect, doe tend necessarily vnto saluation, and haue the promise: secondly, that the places alledge by me to proue the generall proposition doe not proue it: but onely this, that God workes Faith, in those in whom it is wrought, and that there is neither will, nor deece in mans power to beleeue in Christ for saluation.

the will of
man may
comply wth
gods drawing
the pson will never be
brought ouer vnto christ.

To the first
Exception.

This grace is denied also
The Defence.

To the first Exception I answer, that though I doe not make all those same distinctions, of the preparing graces which they desire: yet doe I distinguish them as much as is needfull: for in the Treatise they

they are divided into Legall and Euangelicall, which is enough to my purpose: secondly, I say that to the prouing of the point in question, there is no neede of such distinctions, as they propound, because in all that disputation, I speake of working of those preparations in the Elect onely (in whom onely a sauing Faith is wrought because they onely are to be saued, page 224. line 17.) So that as long as it is euident, that the preparations to Faith that I speake of be ordinarily wrought in all the Elect (that is in them that are of yeeres and discretion) it is no matter though some of them be common to Reprobates with the Elect: for as long as they are wrought in them by Gods Spirit to prepare them to beleue in Christ, and that they may be saued, therefore doe they necessarily tend vnto their saluation, and consequently must be such, as haue the promise, being by Gods appointment, ordeined as meanes to that end: not in respect of themselves, singly considered in themselves, and in their owne nature, but in a threefold consideration.

1. In relation to the persons in whom they are wrought, which are the Elect, to whom saluation, and the promise belongs.
2. In respect of the ground from whence

*by Elect sh^d be
vnderstood
those whose
Gods spirit
would be wrought*

Act. 13. 48.
Master Rogers
7. Treatise
ch. 4. pag. 9.
Modell of Di-
uinitie pa. 278.

whence they proceed, which is the love of God in their election, of which they are the fruits and effects, as well as iustifying faith it selfe.

3. In reference to the end for which they are wrought in men ordained vnto eternall life, viz. to make them fit persons, in whom Faith may be wrought for the obtaining of that saluation, to which they are elected.

So that as long as all Reprobates haue not these preparations wrought in them but all the Elect haue: As long as many reprobates haue but some of them; but the Elect haue all ordinarily: and as long as by Gods appointment they doe not tend to the saluation of the Reprobat (because God neuer intended their saluation) but of the Elect they doe, therefore is there no neede of making the distinction which they pretend and propound.

As touching the second exception my defence is this. Both the Texts alleadged by me, are expounded by the learned, not of working Faith it selfe: but of the preparations vnto Faith, as shall appeare in the particulars.

The first Text taken out of Saint Lukes Gospell, speakes of *Preparing the way to Christ*: which not onely *Tertullian*,

Aug. Chrysostom
may be well
Spoken

To the 2. Exception.

Luk. 3. 4.
Tertullian de
de baptismo
chap. 10.

an, but Maister *Caluin*, and Maister *Piscator* expound of preparing the way by repentance; preparing the way to Christ by repentance is not the working of faith in men, but working in them repentance to the end they may bee prepared to belecue in Christ. The words I shall haue occasion to cyte hereafter, among the testimonies of the learned, in prooffe of the maine point, therefore will I respite the cyting of them till then.

The second place of Scripture in Saint *Iohns* Gospell speakes of drawing men to come to Christ, that is, to belecue in him; which by the iudgement of the learned is not to bee interpreted of working faith in men: but of preparing them to the worke of faith; namely, by illumination. Hee teacheth (saith *Caluin*) that those are drawn whose mindes he doth enlighten, and whose hearts he doth bend, and frame to the obedience of Christ.

That by the metaphor of drawing (saith *Piscator*) is understood the illumination of the minde, the Lord himselfe declareth, where he saith, every man that hath heard and learned of the Father commeth to mee. So that comming to Christ being beleeu- ing in him; drawing to come, being not comming it selfe; nor illumination being faith

Ioan. 6. 44. 35.

Caluins com-
ment on Ioh.
6. 44.

Piscators com-
ment on Iohn
6. 44.

its not thow a
fortable a
xtystable
drawing

The generall
proposition
concerning
preparations.

saith it selfe, therefore in the iudgement of those two learned men, the Text of *Iohn* is not to be expounded, as they haue saide: but as I haue deliuered it. This (I hope) is enough to confute that which they obiect against my interpretation of the Texts which I alleadged to prooue my generall proposition: namely, that there are some preparations wrought by the Spirit in men before they belecue in Christ, which was the first generall thing propounded in handling of the Rule.

The Tryall.

The cords by which God drawes man to belecue, &c.

The Exception.

The second generall herein, was a speciall recitall of the particular preparations which, and what they be, which I say goe before faith in Christ.

This they first deny, saying that there are none such.

Secondly they disproue it, by giuing two reasons why there can bee none such, or why some of them that I name can be none.

The

Before faith in Christ.

The Defence.

Against their bare Deniall I will onely oppose the testimonies of two learned Diuines of our owne time and countrey Maister Rogers, Maister Baynes.

Maister Rogers speaking how the knowledge of mans misery by sinne, and of redemption by Christ, doth worke in him on whom God will shew mercy; and how God by the light and helpe of it, draweth him forward, untill hee beleene, for his owne part, and in his owne person (for these be his very wordes in the beginning of that discourse) hee doeth lay downe sixe severall workes of the Spirit, in six severall sections of that fourth chapter, the heads of them are these, and they are more at large there discoursed of.

Maister Rogers
Treatise 7, 8.
c. 4. P. 9. ad 21.

- 1 God makes them to beleene their misery, and to be troubled in minde for it,
 - 2 They consult in this case what to doe.
 - 3 They are broken hearted and humbled.
 - 4 They haue a secreete desire of forgiveness.
 - 5 They confesse and aske pardon.
 - 6 They forsake all for it, and highly prize it, and then they come to apply Christ.
- and

Maister Baynes
briefe directi-
ons to a godly
life.

and the promise to themselves, which his iudgement is a sauing faith.

In like manner and to the same Maister Baynes speaking, how the knowledge of misery by sin, and redemption by Christ, workes on a man towards faith in Christ he saith thus.

1 Hee is drawne by the secret working of the spirit to beleene that the doctrine taught doth concerne him.

2 The Lord directeth him to enter in further consideration with himselfe, of and about his present state, and consulteth what hee doeth in this extremity.

3 From the former consultation, he cometh to this holy resolution that he will not returne to his old wayes, but in all humilitie, meekenesse, and holinesse, say with Paule, Lord what shall I doe?

4 By this meanes he comes to an unfeigned desire of forgiuenesse.

5 With earnest, humble and particular confession of his finnes, hee powreth out prayers to God for the pardon of them by Christ.

6 He hauing found this pearle, prizeth it as it is worth, and therefore selleth all that he hath, and biddeth farewell to his sweet delights, for the obtaining of it, and then cometh to apply the Gospell to himselfe.

and sealeth up his saluation in his heart.

Neither is this the opinion of these learned and holy preachers, but of many other in our owne Church, Mr. *Elton* in his Catechisme the foure principle. *Model* of Diuinity, page 274, to 279. Mr. *Wheatly* of Regeneration ch. 4. Mr. *Parkins* Catechisme, the fourth principle, and the state of a Christian. *Sect.* 6. to 16.

The next thing to be considered is their reasons whereby they would proue, that some of those preparations which I mention, do not goe before faith in Christ, and they are two.

The Exception.

Those preparations doe not go before faith in Christ. 1. Because they doe not draw all men to belecue in Christ, in whom they are wrought for (say they) Gods cords do draw, and haue alwayes irresistably comming ioyned with them. 2. Because (I my selfe) in my Treatise say, that some of them are effects and fruires of faith following it: Therefore cannot they goe before it as preparations, to which I will answer seuerally.

*how they
drawing them
follow.*

To the first
reason.

The Defence.

Their first reason is of no force : First because though those preparations, do not in the euent draw all men to beleue in Christ, in whom they are wrought : yet do they at one time or other, draw all the elect so to do, that are ordained vnto eternall life, and to beleue in him for that end. For of these onely is the question. Secondly, if their reason were good, then would it proue that a beleefe of the Gospell, is none of Gods cords, to draw men to beleue in Christ, nor the Preaching of the Gospell none of Gods meanes, to worke faith in Christ, for neither the one does draw al men so to come to Christ, nor the other so worke faith in *Christ*, in all that haue the one wrought in them, or the other taught vnto them : witnesse the Parable of the seede in the Gospell. Is not the act of generation Gods ordinance to the begetting of a child, because a child is not begotten by euery hand acts. ⁵ ⁵

I confesse Gods spirit doth not onely draw men to beleue in Christ : but also workes it in them actually, at one time or other, after those preparations : but drawing men to beleue, or preparing them thereunto, is a different action, from his working

Mat II. 19. to
28.

such act

working of faith; or enabling them to beleeue, and in the elect comming followes drawing necessarily, in respect of the euent.

Their second reason whereby they would prooue, that some of the preparations I name, cannot goe before faith in Christ, is of no power: because, though I say some of them may go before it in one respect; yet may they follow in another.

Indeede I say, that a feare of God, goes before faith in Christ, as a preparation to it, *page 222.* and that a feare of God followes faith in Christ, as an effect thereof: *page 304.* but neither doe I say, that a filiall feare is the preparation, nor a seruile feare the effect: though the faithfull after beleeuing in Christ, doe feare to sinne for feare of condemnation, else the Holy Ghost would neuer diswade from it on that ground.

The like may be sayde of sorrow for sinne, by comparing *page 222.* where it is a preparation to faith, and *page 301.* where it is an effect of a sauing faith, (or rather of one that hath it) for I do not say, that sorrow for sinne on the same grounds altogether, and in the same measure doth goe before and after faith in Christ, and

*that that is
the first reason
for the first*

To the second
reason.

Repentance for sinne,

therefore their reason is but a Cauill, and so I descend to the third generall thing against which they except in handling the sixth rule, viz. the particular naming of a beginning of repentance, to be one of those gifts of the spirit, that prepare to faith in Christ.

Against this there are three exceptions, 1 against the position it selfe. 2 against the exposition of it; and 3 against the handling of the position.

The Triall.

The position it selfe that repentance is one of those preparations.

The position it selfe, is this, *Repentance is begunne before faith in Christ.*

The Exception.

This position they dislike for two causes. First because it implies a beginning of repentance before faith in Christ, some space of time. Secondly because it supposeth that repentance is begun at one time, in some part of it, and finished at another in the residue.

The Apology.

To the 1. Exception.

I do indeede often vse the word *Before*

to expresse the Precedency I meane, but neither did I meane, a precedency some space of time, nor can they shew it by the words of the booke, except I had added thereunto some other word as *time, space, season*, or the like, to giue light to such an interpretation, which is not done in that whole disputation. Or except the word *Before* in the English tongue, did alwayes carry that sence onely, which experience disprooues; seeing one thing may be before another in nature, as fire before heat; in order, as the second before the third; In dignity as an Earle before a Baron; and in worth, as gold before siluer: As well as in time, as the begetting of a childe is before his birth.

Secondly, they had reason to interpret my meaning of a precedency in nature, rather then in time, because I made the beginning of repentance to be a meanes vnto Faith in Christ (as is to bee scene by my two first Arguments and other places of the booke) and therefore before it enely in the order of causes, and consequently in the order of nature. 2. Because in my disputation, I oppose the common opinion, and the receiued opinion concerning the precedency betwixt Repentance and Faith, is, that faith goes before repentance

not in time, but in nature, therefore my opinion that contradicts theirs, should be understood of the same manner of precedency, *viz.* that repentance goes before faith in order of Nature.

¹¹² Thirdly, though I meant a precedency in nature, yet did I not meane that so much, as the prooffe of this, namely a necessity of the being of repentance with faith in Christ. For my chiefe intent was to shew that sinners cannot, warrantably with any expectation of benefit by their faith belecue in Christ for saluation, except they repent; when they doe the one they must doe the other, as appears by this in that by way of exposition, I say men cannot belecue in Christ as long as they liue in their sinnes, *page 244. line 27* and that I expound the word *Before* by *cill* or *untill*. *page 279. line 26, 27. & 278 line 25; & 281. line 17. 24. & 282. l. 29 27. and in other places.*

In the fourth place. If I say to my Tenant, that owes me the rent of the two last quarters: you shall not bring mee the one quarters rent, before the other. I will not receiue the first before the last; can it be hence concluded necessarily, that I mean he shall bring his first quarters rent in time precisely before the last: may not my Te-

nant, with as good reason, conceiue my meaning to be, that I will haue him bring both together, and if he doe so, may not he thinke I will be well content? In like manner, when I say sinners may not belecue in Christ before they haue repented: It cannot be necessarily concluded, I meant, they must repent some space of time before they belecue in Christ. They may with as good reason vnderstand, they must doe both at one time, when they belecue in Christ they must repent, and if they so doe, it will be well pleasing to God: Charity might haue taught them to interpret mee the best way rather then the worst.

Fifthly, they that hold repentance and faith goe together in time, (but giue the precedency to faith in nature) yet speake of the precedency of faith vnto repentance, and when they speake of this precedency they say faith goes before repentance: and why then may not I which hold, repentance and faith goe together in time, but giue the precedency to repentance in nature; speake of this precedency, and say repentance goes before faith, why should I be vnderstood of predecency some space of time, more then they, and be blamed therefore rather then they.

Lastly, (if I may freely speake my minde)

minde) I thinke it may be maintained, that in some cases, and in some persons, in these dayes, repentance in some degree may be wrought before faith in Christ some space of time, according as those doctrines may be preached first or last in time; and be made effectuell to the good of the hearers by Preaching; for I could neuer yet conceiue how it crost any commandement or promise of God, or hindered any duty or comfort of the faithfull, or discontented the sincerity of profession, or disparaged the perscuerance of the Elect, in the estate of grace, or derogated from the free grace of God in Christ, or lifted vp man in any proud conceit of his owne free will, as long as it is affirmed, that repentance is but begunne onely: that it is wrought by the Spirit onely, and by the word onely, and in the Elect onely, and onely as an effect of their Election, and only as a meanes to worke Gods will on them, by disposing them to faith in Christ, whereby they may be brought to that supernaturall end, to which they are ordained in him, and therefore there needed no such clamour, as hath beene noysed about it, supposing the position hath beene so understood.

But (it may be) others see what I cannot; they discern more truth in the
 Doctrine

Doctrines then I, and descry more mischiefe likely to ensue thereupon, then I can apprehend; else there is no reason they should be so violent in opposing it: be it so, then I hope it will appear by their arguments against it.

Surely if the opinion were so absurd and dangerous, I suppose the holy Scripture would afford arguments many and strong enough to confute it, and if they did, I make no doubt but they would be diligent enough to collect them, and if they had, I guesse shrewdly, they would be forward enough to produce them, let vs then take a view of them, to the end wee may beleue if it be possible.

The Exception.

Their Arguments are foure in number, and I will propound them in due forme that their strength may bee better discerned.

If all saving graces bee wrought all at once and together, so that when one is wrought, the other is wrought also, then is not repentance begun in time before a saving faith: But the first is true, therefore the second.

The Assumption they proove, as shall be scene by and by.

The

The first Argument.

*the first is the
consequency
the second is
the Assumption*

The Defence.

I answer, If by saving graces the
 meane such as are appointed by God
 save sinners instrumentally, then I deny
 consequence; and grant the Assumption
 for though all such saving graces (suppo-
 sing there were many of them) were
 wrought all at an instant; so that when one
 is wrought, the other is wrought also: yet
 might repentance be wrought in time be-
 fore all these: for in this sense only fa-
 ith in Christ is a saving grace, because it once
 apprehends and layes hold on the Saviour
 Christ and his merits for saluation. Repen-
 tance is no such saving grace: but if by sa-
 ving grace be meant either those that tend
 to saluation, or are wrought in all them
 that shall be saved, to make them persons
 capable of saluation, then I grant the con-
 sequence and deny the Assumption, be-
 cause some of these viz. illumination and
 beliefs of the Gospell, and the beginning of
 repentance, may in time be wrought be-
 fore faith, for ought this argument proueth
 to the contrary.

But let vs see how they proue the as-
 sumption in which lyeth the strength of
 the Argument.

abstractiue
 by consider-
 ing one
 Securus for
 sin.

The Exception.

If regeneration be wrought all at once and together; so that when one grace of regeneration is wrought, all other of the same kind are wrought also, then all saving graces are wrought all at once and together.

But the one is true, therefore the other. The consequence (they imagine) is good, because by the work of saving graces men are regenerated, and borne of the Spirit.

The Assumption they will prove a-
 none.

The Defence.

I answer by granting the consequence of the proposition: but by denying the Assumption, and that for this reason. Illumination of the minde and vnderstanding, with the knowledge of the mystery of the Gospel in Christ, is a grace of Regeneration, as well as the sanctifying of the will and affections: yet may illumination be wrought in time before sanctification, in the Elect, because it is wrought in the reprobates without sanctification at all, and therefore regeneration is not wrought all

Consequence
 Assumption

A man may
 have the
 knowledge
 the history
 the gospel
 yet want

Colos. 3. 10.

Eph. 1. 17.

Eph. 4. 23. 24.

Act. 26. 19.

Eph. 1. 18.

& 21.

all at once and together, as they have alleaged. That Illumination is a grace of Regeneration I proove: first, because it is a part of the new man: secondly, it is a part of the renewing Gods image vs: thirdly, it is a part of our turning in conversion: fourthly, because it is a part of our spirituall quickening.

But let vs heare how they proove the Assumption.

The Exemption.

If all Gods workes be perfect, in their severall kindes; so that when part of them is wrought, the other is wrought also: then is regeneration wrought all at once and together; so that when one grace thereof is wrought, all other of the same kind are wrought also at the same time.

But the first is true, therefore the second.

The consequence they take for good, because regeneration is one of the workes of God that argue his perfection in working: yet one of the chiefest of them.

The Assumption they thinke needs no proove.

The

The Apology.

I answered, by granting the consequence; but by denying the Assumption.
 1. Because the Creation of the world, was not perfected in all the parts thereof all at once but successiueley, and in sixe dayes.
 2. The creation of *Adam* was not, for his soule was created and put into his body (in likelihood) in time after his body was framed.
 3. The generation of man (which is Gods worke) is not perfected all at one instant; for neither is the body perfect all at one instant, but in some dayes and weekes, after the child is conceived and begotten, nor is the soule put into the body as soone as it is begotten and conceived; but some dayes and weekes after the child is conceived and begotten, for the man is not perfect till both soule and body be vnitied together:
 fourthly, Iesus Christ doth frame the Church and make it perfect, not all at once and together, but successiueley by calling one member after another, and adding them thereunto. *Act. 2. 47. Heb. 11. 40. Eph. 4. 12. 13.*

I grant all Gods workes are perfect in their seuerall kindes, with that perfection the saints are not yet fully borne which

*Sexim lacte dices
 ter sunt in sanguine trans-
 his seni carnem
 ter seni membra
 figurant.*

child.

*comparat
 scriptur
 7/66
 8.9. C. P. J.
 87.5. C. P. J.
 shall find*

ill the Resurre

which God intends them at seuerall times but one time they may be imperfect in regard of the whole ; for vnto some part that are already wrought , others may be added at other times when God pleaseth.

I grant also that if by regeneration, the meane Gods making a man actually his childe, then is regeneration wrought all at one instant and together , for that grace that giues him prerogative to bee Gods sonne, viz: faith in Christ is wrought all at once and together : but if by regeneration be meant euery or any grace of the Spirit attending or disposing thereunto , or any part of regeneration ; then I say regeneration may be begun in one part at one time and perfected in another grace at another time, as hath beene shewed in the instance of Illumination and Sanctification but not uen now, and as may be further declared by peace of conscience, and ioy in the holie Ghost , which are graces of regeneration yet are not wrought all at one instant, w^ho is faith in Christ, (at least not in all men) some time after.

Neither can this bee any way a disparagement to God , which workes it thus if hee please so to worke ; seeing his cannot disparage his power, nor his pleasure his wisdom : therefore their first

time argument is not strange enough to proue the
question, the second followes.

The Exception.

If a true change of the heart, cannot bee
begun in time before a saving faith, then re-
pentance cannot be begun in time before a
saving faith.

But the one is true, therefore the o-
ther.

The consequence they say is good, be-
cause repentance is a true change of the
heart, the Assumption they proue.

The Defence.

I answer, if by a true change of the
heart, be meant the change of the whole
soule in all the parts and powers thereof,
then I deny the consequence, and grant the
Assumption. For the repentance I speake
of is not such a change: But if thereby he
be meant an hearty sorrow for sinne and a
true change of the purpose of the heart,
without hypocrisie to leaue sinne; then I
grant the consequence, and deny the As-
sumption, for this change of the heart may
be beginne in time before a saving faith.

But they proue their Assumption thus.

The second
Argument.

q. d. I speak
but only of
sorrow for
sin.

The

The Exception.

If the beginning of a true change the heart do presuppose that faith in Chr death and resurrection, goes in time before this change, then a true change of the heart cannot bee begunne in time before saving faith.

But the first is true, therefore the second.

The consequence they thinke none will deny.

The assumption they offer to prove out of my booke, where page 301 *repentance* sinne is made a fruite of faith, and page 310. we are sayd to draw downe vertue from Christs death to die unto sinne and from his resurrection to walke in newnesse of life.

The Apology.

I answer, 1. generally that this argument directly crosseth the first Argument, for saving graces be wrought all at once together, then cannot a true change of the heart presuppose faith in Christs death to goe before this change in time. Secondly, and more particularly I answer, the

The consequence I grant, the assumption I deny, for I doe not say (which is the question) that at the first conuersion, when the heart beginnes first to be changed, this change doth presuppose faith in Christ to be in it at the same instant, and that there can be no refraining of sinne in any measure so much as begunne till there bee in men faith in Christ, whereby they drawe downe vertue from his death and resurrection, &c. But I onely affirme there, that refraining of sinne for conscience sake in sincerity and in a settled and constant course is a fruite of faith, and requires vertue from Christs death and resurrection, to bee drawne downe by faith in Christ, and so doth power to mortifie our corrupt nature in the lusts of it, and to quicken vs in our new man, to cheerefull, constant, and conscionable new obedience, require and presuppose this faith in *Christs* death and resurrection: faith that *Christs* obedience Active and Passive, hath merited pardon, and that if we repent, and beleeue therein, wee shall be pardoned, is with Gods Spirit sufficient to soften and change the heart as farre as in repentance strictly taken is required.

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Acts 26:18.

It is true, Repentance is a change of the heart, for in repentance the heart is changed first in the affection of ioy and sorrow; for whereas a sinner before his repentance reioyced in doing euill, now he sorrowes for the euill hee hath done. Secondly, in the purpose of doing; for whereas formerly he purposed to liue in his sin. Now he purposeth to leaue them, but this change of the heart may be wrought before faith in *Christ*, as well as the change of the minde from darknesse to light wrought before it, and the change may be true in the one, that is, the heart, as well as in the other, that is, the minde.

Indeede the beginning of the change of the heart, doth presuppose that faith which is a beleefe of threatnings to the impenitent, and promises to the repentant, which comprehends a beleefe of the truth of the death and resurrection of *Christ*; and in the elect the beginning of this change of the heart doth suppose the faith in *Christ*s death and resurrection which follow, for the perfecting of it, in mortification and viuification. But it is not true that the beginning of this change doth presuppose this faith as present, at the very instant, where this change is a beginning, which is the question, and which is not proued

by this Argument, and therefore it proues nothing, the third followes.

The Exception.

If a man can neuer beginne to returne, till he beleue that God will bee mercifull to him in speciall, then repentance is not begunne in time before a sauing faith.

But the first is true, therefore the second.

The Apology.

The consequence is naught, 1. because it takes for granted (which I deny) that a beleefe that God will be mercifull to a man in speciall, that is in particular to *John* and *William*, is a sauing faith. This is false. 1. because this is but an assent to the truth of a proposition, such a beleefe is but an Historicall faith, and such a faith is not a sauing faith. 2. because such an assent cannot be faith, because it doth not rest vpon the authority of God, revealing it in Scripture, for hee hath reuealeth no such thing, touching the saluation of any particular man but generally to all, but vpon this beleeuing in Christ.

Indeede it is revealed that God will be

The third argument.

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all redempti-
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mercifull, in generall to mankind, and in speciall to those of mankind, which beleeue in Christ, so that till they beleeue in Christ, they may not beleeue, or perswade themselves that God will be mercifull to them in speciall.

Before sinners doe beleeue in Christ they may beleeue and perswade themselves it is possible for God to haue mercy on them, and that God will certainly be mercifull to them when they repent and beleeue in Christ, but before this they may not. For though exhortations to repentance are founded commonly vpon the mercy of God in the Gospell: yet not vpon the Mercy of God already receiued by iustifying faith: but offered by God and to be receiued vpon Repentance, and faith in Christ; for the conditions must be performed before we may expect the accomplishing of the promise, and we must feele in our selues by the reflexe of our own conscience, that we do indeede hartily sorrow for our past sins, and purpose vnfainedly to leaue them, before we may rest on Christ or trust to him for saluation: for till then wee are not persons well qualified to receiue mercy, nor fit to trust in him for it, so as to bee sure to obtaine it certainly in the end: for though

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the Scripture say, *Repent for the Kingdom of Heaven is at hand*, yet doth it not say repent for yee are all ready in the Kingdom of Heaven by a iustifying faith.

Secondly, the consequence is naught, because it prooves no more but that repentance is not begunne till faith in Christ, and not that it is not begun in time before it: for betwixt these two propositions there is great difference as hath bin wel obserued by them in their answer to may 3 argument.

not in hand
it cannot
proove:

The Assumption likewise is not true, 1. because a man may beginne to returne by illumination, for that is a *turning of men from darkenesse to light*, except they neede not repent of their ignorance and infidelity. 2. because a man may begin to returne by a beleefe of that word that threatens the impenitent and for feare of punishment, he may also proceede further herein, by a beleefe of that word which promifeth mercy to the repentant, and in hope of pardon, but a man must beginne to returne before he beleue that God will be mercifull to him in speciall, or else hee will nener begin to returne, because there is no such speciall promise in the word, to be beleued, as may appeare by this reason.

Acts. 2618.

The beleefe that God will be mercifull to a man in speciall, must be either absolute

None is then
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or conditionall. Absolute it cannot be, because no man can beleue in this manner absolutely, but he to whom such mercy is absolutely promised. Now in the word there is mercy promised to none but vnder the condition of repentance and faith in Christ, nor is this mercy promised in speciall and particular, but in generall to all mankind, viz. which beleue in Christ.

If it be not absolute, then is it conditionall; if conditionall, then may not a sinner beleue, that God will be mercifull to him in speciall, till he haue performed the condition. And therefore for all this, their third reason is weake, and sinners may beginne to repent in time before they beleue in Christ.

The Exception.

The fourth argument.

There is a fourth reason alledged to disproone my (supposed) position of repenting some space of time before beleueing in Christ, viz. because I say, page 231 301. 303. that the practise of repentance followes faith, meaning in time.

The Apology.

This reason is not worth the framing, or answering, for it answeres it selfe. Hee that speakes of the practise of Repentance, following faith, and thereby meanes the actuall performing of that, concerning his
former

former sins; which he hath purposed, viz: the leauing of the, necessarily implies that a purpose to leaue them, doth goe before faith in Christ. Oh but say they, the following of the practise is in time, therefore the going before of the purpose is in time also.

I deny the consequence; because to the one, there is noneed of time (that is) betwixt a beginning to repent and beleeuing in Christ, there needes no space of time; but betwixt beleeuing in Christ, and practising repentance, there is required space of time, viz: all our life after. Indeed in one place; I meane, by the *practising* of Repentance, the action of Repentance with the heart, or purposing so to doe, and this I say goes before faith in Christ (that is, in nature, not in time) but by practise of Repentance, viz: I meane, the putting in practise in our liues and conuersations, that which the heart hath purposed concerning the leauing of our sinnes, to the end the sinceritie of our Repentance may appeare; And so much for answer to their Arguments, whereby they indeauoured to prooue against mee (vpon a misconstruction of my meaning) that repentance is not begun; in time before faith in Christ: and consequently for answer to their first Exception against my position touching the precedency of Repentance

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see pag 24

Pag. 261. 25.

Pag. 301. 303.

pentance vnto Faith in Christ, the second exception followes.

The Exception.

Against my position they except in the second place, that saying, *Repentance is begun*. I imply it is begun, in one part at one time, and finished at another time in another.

The Apology.

I answer: first, Maister Perkins speaks of Repentance, begunne in his Treatise of Repentance, chap. 1. will they make the like exception against him? secondly, they haue giuen no reason why repentance cannot be so begun and perfected, therefore is their exception of no worth; but I will giue one reason why it may bee so wrought: namely, because I haue already proued, that regeneration may be wrought, that is, in one part of it, which is illumination at one time, and in another part which is sanctification at another. And so much for clearing my position the exposition followes. The exposition of my position consists in this, that I meant by the Repentance I speake of a true purpose of heart to leaue our former euill liues, &c.

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The Exception.

These words (say they) define repentance, but they thinke the definition taught: 1. because it makes repentance, consist in the heart onely, which should be in the whole man soule and body. 2. because it supposeth that truth and sincerity of heart can goe before faith in Christ. 3. because it implyes that true repentance may be before saving grace or faith in Christ. 4. and lastly, because in handling this point, I say a man may die with his true repentance, and not be saved, to which I will answer in order.

The Apology.

I answer first, that I had reason to call true repentance, a true purpose of heart to leave our former sinnes, &c. 1. because impenitency or vnrepentance, is a purpose of heart to goe on in our former euill courses, and to liue in them still. 2. because Mr. Perkins so describes the nature of it. *Repentance* (sayth hee) *is when a sinner turneth to the Lord, this is performed when as any one by the instruction of the Holy Ghost doth purpose, will and desire and endeavor, to relinquish his former sinnes and become a new man.*

Secondly,

The exposition
of the position.

To the first exception.

Mr. Perkins
golden chaine,
chap. 39.

Secondly, I had no reason to make repentance to consist in the body and outward actions. 1. because repentance is vertue, habit, or quality, (and so I describe it,) which onely hath his seate in the soule heart, will, and affections, and not in any part of the body. 2. because the repentance of the body (as they speake) is not the vertue it selfe, but the practise of it, and the actuall leauing of our former sinne according to the purpose of our heart. Now this is not a part of repentance, ^{in the heart} but an effect or fruites of that vertue, and which this agree not only the Scriptures, but the iudgement of many learned Diuines, of our owne, and other Countries.

If they say that only is true repentance which bringeth forth a godly life.

I answer, if by true repentance they meane that which in the euent shall stand for true before God, which in this world shall helpe forward the assurance of our saluation, and in the end be crowned with Heauen; then I say that is true repentance which bringeth forth a good life. But thereby be meant (as I vnderstand it) that which in the nature of the thing is true repentance, that is, Repentance without dissimulation, then I say true repentance is an hearty sorrow for past sinnes, and

Math. 3. 2.
Acts 26. 20.
Modell of Di-
uinity. pa. 290.
Perkins gold,
chaine, ch. 37.
Buc. instit. lec.
30. pag. 289.

the purpose to leaue the same.

If I describe faith in Christ by it office, as it iustifies, then I will say it is a grace of God, whereby a sinner trusts vnto Christ for saluation: But if I describe it as it may be distinguished from the faith of hypocrites that shall faile them, then will I say, it is a grace of God that workes by loue, and stirres vp vnto good workes: yet is not working by loue, and stirring vp to good workes of the nature of Faith, as it iustifies (though it bee of the nature of that faith which iustifies) but an effect of that which doth iustifie, or rather a fruite of him, that is iustified by faith, by which he is declared and manifested to be iustified in Gods sight.

Euen so if I describe repentance properly, and by the nature which it hath as a vertue, or holy quality, distinct from other graces and vertuous habits, I will say it is a grace of God whereby sinners sorrow heartily for their past sinnes, and purpose vnfeinedly to leaue them. But if I describe it so, as it may be differenced from the repentance of hypocrites which will faile them, then I will say it is a grace of God, whereby a sinner sorrowing for his sinnes, and purposing to leaue them, doth

doth accordingly leaue them and amend his life, yet is not this amendment of life a part of repentance the vertue it self, but a effect of it, and an fruite of him that hath it in his heart, which the repentance of his heart is declared, by the efficacy of it vnto saluation.

And indeede (to speake as the truth is,) though in respect of the inward nature of the vertue it selfe, and as it is seated in the heart, that is true repentance which is sorrow for sinnes past, and a purpose to leaue them: yet in respect of efficacy vnto saluation in the euent, and in respect of manifestation, that onely is true repentance and is declared so to bee, which bringeth forth a good life. And if a man may not perswade himselfe hee is repented though hee beleue in Christ except this faith bee accompanied with him, with inward fruites of other graces, and outward fruites of a holy life then may not a man perswade himselfe that hee hath repented, vnto saluation in the heart, except his inward repentance in sorrowing for sinnes, and purpose to leaue them be accompanied with outward amendment of life.

But they bring two reasons, to prove the

That true repentance is not this true purpose of heart, &c.

The Exception.

True repentance is not a true purpose of heart to leaue our former sinnes &c. because this purpose may fayle : but true repentance cannot faile.

Reason 1.

The Apology.

I answer, 1. that if wee consider this purpose and repentance, onely in the nature of them, they may faile: for there is nothing in their nature, as they are in themselves considered, that can keepe them from failing, but considering them in relation to the ground from whence they proceede which is election; to the end for which they are wrought in the elect, which is to make them persons capable of the saluation, vnto which they are elected; or to the efficient cause which is the spirit, who perfects his graces begonne, so they cannot fayle totally and finally: for in the elect this purpose of repentance is seconded with practise accordingly, in the event.

2. Repentance not dissembled, (of which I speake) may fayle both of the end which is eternall life, and of the effect which

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which is amendment of life. For a man that
not hauing receiued the grace of perfect re-
pance, may giue ouer this purpose and
turne to his former finnes, and consequen-
ly faile of eternall life, as may be supposed
in *Abab*, and the *Nininites*.

The Exception.

Reason 2.

True repentance is not a true purpose
of heart to leaue our former finnes, because
because this purpose may bee in Reprobates,
bates, but true repentance cannot be in
them.

The Apology.

I answer, as to the former argument
that true repentance, or a true purpose
of heart to leaue our former finnes (not dis-
sembled) may be in Reprobates, as in
Ababs case, though true repentance which
brings forth new obedience in the liue-
constantly, conscionably, and sincerely, can
not: So that for all this I might war-
rably describe the true repentance I speake
of, by a true purpose of the heart to leaue
our former euill wayes.

I did not write a Treatise of Repentance,
tance, but of Faith (of repentance in this
Treatise I spake, but by the way and occa-
sionally) therefore was it not needfulle to

shou

a m should define repentance precisely, a description if it would serue the turne.

and If (of set purpose) I had treated of that que common place I would haue defined it otherwise then I haue done, and I would ppo haue shewed that the object of it is sinne onely and sinnes past, for of that onely must a man repent, for the doing whereof in time past, he must be sorry; and the doing whereof hee must leaue in time to come; and what can that bee but sinne onely, that is, sinne past (for there is no reason wee should repent of them before wee haue committed them,) though wee must endeaour to preuent them before we haue committed them.

And if I had directly meant to define not repentance, I would haue left out of that, as which they call my definition, some words which are in, and haue put in some the other which are left out.

ely, That which I would haue left out, which is in, should haue beene these I spee wordes, viz. *and purpose to serue God to lea better*, for indeede they be but a consequence, following vpon our purpose of Repentleauing our former sinnes, or rather an am- e in plification of it by the contrary, then any and o part of the nature of repentance, the ob- ed fullest whereof is onely sinne, and therefore shou not

2. Cor. 12. 31.
Act. 18. 22.
Reuela. 2. 22.

not new seruing of God. That which would haue inserted into the Definition which is left out, should haue beene the words, *is a godly sorrow for sinne*, for this is the first part of repentance, as shall becene by and by.

If any aske me why I meant to describe repentance as I did.

I answered. 1. I added the former words, not because I meant thereby to describe any part of repentance, but because they containe a necessary consequence and effect following, vpon our purpose leauing our former sinnes. For to what should we purpose to leaue our sinnes if time past, except we resolved in time to come to serue God better: how shall the former be manifested without the latter? 2. I omitted the other words not because I thought not sorrow for sinne, to be a part of repentance, which shall be shewed by and by, but because purpose to leaue past sinnes necessarily presupposeth sorrow for the committing of them, else what should make a man to resolve to leaue them but the sorrow of his heart for doing thereof. 3. I onely described repentance by a *purpose of the heart to leaue former sinnes*, not because I thought this to be all requisite in repentance, but because

cause this purpose and resolution is the last act of the heart as it repents, or the last act of repentance, as it is seated in the heart.

Now that the nature of Repentance consists in two things, *viz:* unfained sorrow of heart for sinnes already committed, and purpose of heart not to commit the same againe, (to prooue this) I shall not need to produce testimonies of Scripture, for common sence teacheth vs, that Repentance in men concerning things in the world, hath for the object of it things hurtfull onely: that is, that either are such, or seeme to vs to be such. I (meane) wee feare or feele for something, that we haue done; and that our Repentance for the things that we haue done, and for the doing whereof we are sensible of such hurt, consists in sorrow for the doing thereof; and in purpose to doe so no more, if it were to be done againe: I will make it plaine by a familiar example.

I want a conuenient house, hereupon I purpose to build one, I conferre with workemen about it, and the charge of the building, I am told it will cost mee but three hundred pound, vpon this charge I reckon, and gee about it, but before it be finished I finde it will cost mee foure hundred

dred pound : when I see this I repent of the building of my house : that is, it irks me, it vexes me, and makes me sorry for the cost I haue bestowed on it, and not only so, but I wish it were vndone, and resolve if it were to doe againe, I would neuer build it : yea, I purpose neuer to vnder take the building of a house againe, but will be sure it shall cost me no more then expect.

In like manner, for a long time a sinner goes on in an euill course of life, without feare of Hell, and with a presumptuous hope of Heauen, at length when the time of his conuersion is come, the Lord is pleased to let him see the folly and fowlenesse of his finnes, the danger of his course, if he goe on, and the benefit of his repentance : when he returne, these considerations believed and laid to heart, makes him repent : that is to be heartily sorry : yea, prickt in heart, for his euill life past, and to resolve to liue no longer in them : yea, that now hee would not doe the same things againe, if they were to be committed, and were not already done, and thus much be enough : I haue written in defence of those words wherein I describe the nature of the repentance which I say goeth before faith in Christ, and for answer to the first Ex-

ception

Before faith in Christ.

31

ception against the Exposition, the second followes.

The second exception likewise is idle, for whereas for the ground of it, it is imagined and alleadged, that there can be no manner of sincerity in a mans actions before he belecue in Christ. This I shall easily disprooue by one that was no Proselyte, nor euer had faith in Christ (for ought the Scripture saith) yet doeth the Lord say of him concerning one action, viz: the taking away of *Sarah Abrahams* wife, that he *knew he did it in the integrity of his heart*, now if the heart of one man may be sincere in respect of Chastity, before he haue Faith in Christ, why may not the heart of another bee vpright in respect of Repentance before faith in Christ. I doe not say, or meane, with that integrity, that is acceptable to God vnto saluation, but with that which is some way acceptable viz: for the obtayning of temporall blessings, and remouing the like euils and punishments.

For as a regenerate man, though otherwise sincere and vpright generally, yet in some particular actions may dissemble and play the hypocrite, as *David* in the matter of *Vriah* and *Bathsheba*: euen so an vnregenerate man, may in many of his

To the second
Exception.

Gen 20.6.

To the third
exception.

Jonah. 3. 4 5.
Mat. 12. 41.

Mat. 12. 41.
Math. 12. 41.

Jonah 3. 10.

action generally, be naught, and vnfound, deceitfull and hypocriticall; and yet in some one, sincere and vpight.

In like manner their third exception is frivoulous; for it supposeth an vntruth for the foundation of it, viz: that no true repentance can goe before sauing grace, or faith in Christ: the contrary is plaine in the *Nininites* who are said to repent, and yet is it not reuealed that euer they had a sauing faith.

If any say that theirs was not true repentance.

It is disprooued: first, because it was wrought through a beliefe of the word preached: secondly, because the holy Ghost calles it Repentance: thirdly, because it was manifested so to be, by the signes of their sorrow for their sinnes, in fasting and humiliation, and by the practise of their purpose in leauing their sinnes.

Or if any chance to say, the *Nininites* had sauing grace or faith in Christ.

It cannot bee proued, seeing the sauing grace of Iesus Christ was never preached to them by the Gospell for ought can be shewed.

Indeed their repentance in some sence might be cald a sauing grace; because it saued them from a temporall destruction threatned

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threatned to come vpon them within-forty dayes, if they had not repented: but it saued them not from the eternall punishment of their sinnes. And now to the last Exception.

In handling the exposition of my position; It is alladged that I say, *a man may die with this beginning of Repentance and not be saued.* I answered that they mistake and doe me wrong in this collection, for it is not a flat position, but a supposition: not that an Elect child of God may die with this repentance; but that (if it were possible for him to dye in this state) hauing onely sorrow for his sinnes, and purpose to leaue them, and not faith in Christ; yet could he not be saued, and my reason is, because he hath not that grace, that entitles him to Christs benefits, and vnites him vnto Christ for the partaking of them; without which no man or woman of yeeres of discretion, and vnderstanding can be saued.

If any object it was to no end to make a supposition of an impossibility.

I answered, it is indeed impossible any such euent should fall out, as the dying of an Elect vessell with a beginning of Repentance, and without faith in Christ, and consequently without saluation, therefore in

To the fourth
Exception.

respect of the euent such a supposition is needlesse: but for all this there is some end of such a supposition in regard of that vs that may be made thereof, *viz.* to prooue the absolute necessitie of faith in Christ, in all men and women of age and discretion which is so necessary, that with no other grace, either of Repentance, Loue, Patience, or Obedience, wee can please God vnto saluation: the reason is, because by no grace else (besides faith) haue we Christ to please God for vs, vnto our saluation.

Math. 24. 24.
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saith, as yet
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& continue
to the end.

Our Sauour Christ makes a supposition about the deceiuing of the Elect; when he saith that the false Apostles *should* deceive (if it were possible) the very Elect. Shall any man say this supposition was idle? because it was of an impossibility (God forbid) for though it were idle in respect of the euent, because it is impossible for any of the Elect so to be deceived and corrupted by the heresies of false teachers; yet is it not idle in respect of the end which Christ aymed at therein which was to shewe that the subtilty of false Apostles, Priests, and Preachers in the Antichristian Church, by the depth of Satan should be so great, and they should so faire preuaile with their pleasing doctrine

doctrines, and lying words, that (if it were possible) the very Elect should be deceived thereby, to the end that they might take heed how they heard them, or gave credit to their doctrine, but abandon it, and them, as appears by the 25. and 26. verses.

Secondly, I answered to their exception: suppose I meant positively that a man might die with this repentance and be damned, yet is not this untrue, understanding by this true repentance, that which I doe, viz: onely sorrow for sinne, and purpose to leaue it without dissimulation, as in the case of *Abab* and the *Nimrites*, and not the tree with the fruite, the purpose with the practise, the change of the heart, with the change of the life.

Oh but (say they) though in one place I say repentance is not sufficient to salvation, pag: 232. yet in another I say the repentance of the Publicans & Harlots, was sufficient to their salvation.

I answered that there is no contradiction betweene these two places, for in the former I doe not say, it was not repentance sufficient vnto salvation; but that it was not grace sufficient to salvation (good cause by reason of the supposition, that saving faith is not yet wrought, pag. 275.)

Obiect. 1.

Solut.

Neither doe I say in the latter place, that the repentance of the Publicans was grace sufficient to saluation, but that it was repentance sufficient thereunto; for who knowes not by all that discourse that I speake of repentance properly and strictly therein, and take repenting for an action of the soule, and as it is a vertuous quality seated in the heart, and what can be more required of the heart for repenting, then hartty sorrowing for sinnes, and vnfaigned purpose to leaue them?

Indeed God requires more of the repenting sinner, then this sorrow and purpose, for he requires practise of this purpose, and new obedience; but practise is not repentance it selfe, but a fruit of it, and new obedience in life is not a part of repentance to constitute it: but an effect, to testifie it, not to be the nature of it, but the efficacy thereof vnto iustification.

Obiect, 2.

Oh but (say they) to this Repentance begun before faith, is promised forgiveness of sinnes.

True, but not directly or immediately, as if it were the hand to lay hold thereupon, or the instrument to receiue it; for that is faith onely, which laies hold vpon Christ the Sauour himselfe and receiues him: but because it is a way and means together

ce, that
was grace
t was re-
for who
se that I
d strictly
action of
s quality
be more
ing, then
vnfained

ther with other preparing graces to fit vs
for faith, whereby wee are entitled to
Christ and all his benefits; euen as Hea-
uen is promised to patience, to loue and
new obedience, because in the Elect they
are fruits of faith, to which it is promised
directly and immediately as the hand and
instrument to apply and apprehend it,

The repentance I speake of, *viz;* sor-
row for sinne, and purpose to leaue it, is a-
uaileable to saluation: that is, to qualifie
vs for it, but not that whosoever hath this
and no more grace, shall be saued and for-
giuen: for what then should become of
faith in Christ? but because in the Elect
they which haue this wrought in them, as
a preparation to faith, shall in time haue
faith wrought in them also, to the end
they may be saued, for God will perfect
his worke in them when he begins it.

Now I come to the third and last thing
propounded about the position it selfe of
the precedency of repentance, vnto faith in
Christ which is the handling of the posi-
tion: which is done three wayes 1. by pro-
ming it, 2. by clearing of it, and 3. by ap-
plying it.

The Triall.

The point is prooued two wayes: first
by

102 3. 16.
Rom. 1. 17.

Philip. 1.

The handling
of the position.

by the testimony of a learned Diuine : secondly , by reasons taken from Scripture and none of all these like them.

The Exception.

The proving
of the point, or
portion by
testimony.

The testimony is Mr. *Perkins* , and against it they except two wayes: first, (th^y say) I mistake the meaning of the author for hee is not vnderstood to speake of repentance, before or without faith in Christ but with it: secondly , though I had mistaken his meaning, yet is it but one single testimony, because I had no more: and thirdly , that his minde concerning the point is not there declared directly and set purpose, (as it is else where) but occasionally and by the way onely in another discourse , and that it is deliuered in a booke that he neuer perused before he died, but was put out after his death.

The Apology.

To the first
Exception.

I answer , to the end wee may rightly conceiue , and distinctly vnderstand the meaning of Mr. *Perkins* in the words alledged wee must take three things for granted which cannot be denied: first, that he speakes of a certaine order betwixt the repenting and beleeuing , and the laying hold of the promise there spoken of : 2^d That hee sayth the order he speakes of is Gods

Gods order. 3. That the order of God about repenting, beleeuing, laying hold of the promise, is to be obserued in Baptisme.

This being premised, In the next place wee come to speake what the order is in Mr. Perkins Iudgement, namely whether repenting go before beleeuing, or beleeuing before repenting.

Some say, his meaning is, first beleue and lay hold of the promise then repent of your sinnes, I say, first beleue the Gospel, then repent of your sinnes, then lay hold of the promise of forgiuenesse and eternall life by faith in Christ. For their coniecture at his meaning, they giue no reason, but against it, my reason is this.

If their coniecture were right, then the beleeuing hee speakes of, and the laying hold of the promises, were all one faith, but that cannot be Mr. Perkins minde, because he evidently distinguisheth betwixt them, for the beleeuing he speakes of, he ioynes with repenting, and the beleeuing that he ioynes with repenting, he distinguisheth from laying thold of the promises, that shall be made cleare thus.

The beleeuing that hee ioynes with repenting, makes men Christs Disciples, that appears page 257. Col. 1. B. in these words *marke, first it is sayd, make them*

my

note this

*that is
to give assent
to the truth
of the gospel*

my Disciples by calling them to beleue and repent, and the making men Christs Disciples, by calling them to beleue and repent, doth in the order there spoken off by Mr. Perkins go before laying hold of the promises; because speaking of prophane men that do not consider the order which God vseth, in couenanteeing with men in Baptisme, he sayth, they deale preposterously ouerslipping the commandement of repenting and beleeuing, and in the first place lay hold of promises made to them in Baptisme, *ibid* Col. 2. B.

note this

being baptised for ye remission of sinnes

So that if the order of God peruerter by prophane man be (in Mr. Perkins opinion) first to lay hold of the promises, and then to beleue and repent, then the order of God rightly kept by the godly must needs be first to obserue the commandment of God by beleeuing and repenting, that is, first to beleue the Gospell and repent, and then to lay hold of the promises, that is, by faith in Christ to rest and rely on his merits, for saluation; the rather is this true because in the same place. Col. 2. C. and vpon the former words, he inferres that which I haue cited in my Treatise. *viz* we must as good Disciples obey the commandement, which bids vs turne and beleue before we can haue any benefit or profit

by the promise of God, &c.

Oh but (say they) he meanes not repenting without beleeuing in Christ.

True, vnderstanding it in respect of time, not of order, for repentance may be with faith in time, and without it in nature, but the question is of the precedency of repentance to faith, not in time but in nature, *M. Perkins* meaning in that place (say I) is, that by the order of God (which is the order of nature) repenting goeth before laying hold of the promise, and therefore repentance (by his iudgment in that place) must goe before faith in Christ, For in his opinion faith in Christ is a laying hold, or an apprehending for a mans selfe, or applying the promises of God in *Christ*.

Oh but (say they) *Mr. Perkins* ioynes repentance with beleeuing, therefore the repentance he meanes is not without faith, but with it.

True, but the beleeuing he ioynes with repentance, is not sauing faith (for that is laying hold of the promises by faith in Christ, which he disioynes from beleeuing, ioyned with repenting) but a belcefe of the Gospell, which is the meanes of repentance, pag. 257. *Col. 1. A. & Col. 2. B.*

Because in the second place, they ex-

Obiect, 1.

Solut.

Perk on the Reue. ch. 2. v. 14. and an Ind. v. 1. Obiect, 2.

Solut.

cept against this testimony, that it is therefore in sufficient, because it is but one and it is therefore but one, because I had more, therefore now will I shew, why cited but one, and that I haue more.

I brought but one testimony, because I thought it enough, in regard it was the testimony of so learned & godly a Diuine of our age and Country, whose workes praise him in the gates of our Ierusalem.

And now will I adde vnto that of some other, to the end it may appeare I haue more, and I will beginne with the Doctrine of our owne Church of England, which ought to preuaile with vs beyond other testimonies of particular Diuines.

Homily of saluation the 3. part.

How can a man haue this true faith, this sure trust and confidence in God, by the merits of Christ, his finnes are forgiven him, and he receiued to the fauour of God, and to be partaker of the Kingdom of Heauen, when he liueth vngodly, and denieth Christ in his deedes; and in another Homily.

Homily of faith the 1. part.

As he that readeth Casars commentaries, beleueth the History of Caesar to be true: yet it is not properly sayd, that he beleueth in Caesar, of whom he seeketh helpe or benefit: so he that beleueth all the

is spoken of God, in the Bible to be true, and yet loveth so ungodly that hee cannot looke to enjoy the promises and benefits of God. Although it may be sayd, that such a man hath a faith and beleefe to the word of God, yet is it not properly sayd that he be- lieveth in God, or hath such a faith or trust in God, whereby hee may surely looke for grace, mercy, and everlasting life at Gods hands, but rather for indgement and punishment, according to the demerits of his wicked life.

With this agrees the Common Prayer Booke, where in the forme of administring the Lords supper, it exhorts the repentant onely, to come to Christ, that is, to beleue in him for saluation, (in these words.)

Heare what comfortable words, our Saviour Christ sayth, to all those that truly turne to him, come unto mee all ye that travaile and be heavy laden and I will ease you: So God loved the World, that hee sent his onely begotten sonne, that whosoever be- lieues in him should not perish, but have e- verlasting life, According to which the Catechisme in the common Prayer booke requires, those that are to be baptized, and are to come to the Communion, repentance or a stedfast purpose to leade a new life, be- fore a lively faith in Gods mercy.

The Common Prayer booke.

So heere here the Common Prayer booke in the Catechisme would have men repent before they be baptized

After

After the Doctrine of our Church shall follow the testimony of some learned Divines and Preachers of our Church.

If you have not found the Sonne (saith Mr. Foxe) seeke for him by repentance seeke and yee shall find, repentance seeketh Christ, faith findeth him and obedience holds him.

This faith is a great state, a Lady, Dutches, (saith Mr. Latimer) first she hath a Gentleman Vsher, that goeth before her, this Gentleman Vsher is called the knowledge of sinne. When we enter into our hearts and acknowledge our faults, and stand not about to defend them, wee are none of these winkers, wee kicke not when we beares her faults. Now as the Gentleman vsher goes before her so she hath a train that commeth behinde her, &c. and these are the workes of our vocation, viz. to be good to his neighbour, and to obey God. &c.

Never will Christ come unto that soule where the Herauld of Repentance, hath not beene before.

The Scriptures calls this worke of the Holy Ghost, which is the beginning of our regeneration, by the name of Repentance even the thing whereby wee are prepared to receive the sanctification of faith. And afterward,

Mr. Foxe of
Christ crucifi-
ed. fol. 16.B. in
quarto.

Mr. Latimers
fourth Sermon
before K. Ed-
ward, page 57.

D. Hall's workes
page 147. of
baptisme.

The Key of Da-
vid, pa. 27. prin-
ted at London,
1620. in octo.

It is most impossible for any one, to obtaine this confidence of grace, except he first repent himselfe of his former life, sincerely, and from the bottome of his heart: for even as the faith of knowledge, namely to beleue without all doubt, that God is, and that he is a rewarder of all that seeke him in Iesus Christ, and contrarily, one that taketh vengeance, on all those which turne away from him, for all their sinnes and wickednesse which ever they committed, as (I say) this faith must of necessity goe before true repentance towards God: so our repentance: namely, that wee conuerting from our owne wayes unto God, doe returne into the right way, must needes goe before that faith of Iesus Christ, and immediately after.

The beginning of the Gospell of God is repentance, as it is written, The beginning of the Gospell of Iesus Christ, prepare you the way of the Lord, viz. performe repentance, and againe.

True Repentance towards Gods, must of necessity goe before the faith of Iesus Christ, and lastly.

Repentance is the first beginning and (as it were) the entry of our regeneration, but faith is the very perfection, and (as it were) the highest toppe of our Regenerati-

Repentance for sinne,

on, viz. the insculpture and engraving of the Holy Ghost, whereby the repentant doth assuredly beleene, that all, his iniquities are forgiven, and that he is united with God in everlasting love in Iesus Christ.

Next to the testimony of our Church, and her Diuines, I will produce the witnesses of the Diuines of other Churches, and first the ancient Doctors and Fathers, and then the latter writers.

Of the auncient Doctors, these shall suffice.

The baptisme of Iohn, (which was the baptisme of repentance, Acts 19. 4.) was (saith Iustin Martir) the beginning or entrance of the Gospell of Grace, wherefore it was aboue the Law, otherwise hee had not admitted them which had sinned according to the Law, that hereby they might by repentance and faith in Christ receiue forgiveness of their sinnes committed.

Tertullian speaking of the baptisme of Iohn, saith that in those dayes, therefore the baptisme of Repentance was alled, as if the party baptized were thereby declared to bee a suter for remission, and sanctification by Christ, to follow after. And in another place.

The lauer (of baptisme) is the scale of faith, which faith is begonne and commended

Iust. Mart. qua.
7. ad ortho-
doxos.
μετάνοια το
υα γινώσκου
της
καρπίας.

Tertul. lib de.
baptismo c. 10
quasi candida-
tione.

Tertul. lib de
penitentia. ff. 6.

Before faith in Christ.

mended by the faith of repentance.

With what teares (sayth Basil) ought that soule burdened with many sinnes depart from sinnes, and with what hope and affection approach unto God? Respons. first it ought to hate the former condemned life, so that it ought euen to abhorre the remembrance of it, and to detest it.

St. Chrysostome speaking of Iohns ministry and baptism in the Wildernesse of Iudea, saith thus: Because hee came to Preach the baptism of Repentance &c, he inferred for remission of sinnes, as if hee should say; I perswaded them to confesse their sinnes and to repent: not altogether that they might be punished, but that the more easily they might receiue the gift of remission; for vnles they had condemned themselves they had neuer sought for grace, and not seeking for grace, neither could they obtaine remission: for this Baptisme prepares the way to another Baptisme that is of Christ, and therefore he saide that they should beleeue in one that was to come after himselfe.

Next to the ancient Doctōrs, follow the latter, (but learned) Diuines.

Let vs (saith Caluin) prepare the way: that is, leauing our sinnes which stoppe the way to the Kingdome of God, let vs giue access vnto his grace.

Basil: mag: que
compendio ex-
plicat. quest: 10.

Chrysostome in
Matth 3.
Homil 10.

Caluins com-
ment on
Luke 3. 4.

Repentance for sinne,

Justification (saith Melancthon) ought to be understood of the good will of God, accepting vs, not infusing into vs habits (that is, vertues) and yet there ought to be vertues in vs because the Gospell preacheth Repentance, and Faith cannot be but in Repentance, therefore to the end our faith may be increased, our repentance must be increased.

That Christ may come into vs (saith Piscator) as our Saviour, wee must prepare the way unto him by true Repentance, & by bringing forth fruits worthy of Repentance.

Faith (saith Rolloc) doth alwayes follow a heart dejected and contrite in the sight of sinne and and misery.

Good workes follow Faith; but Faith is in none but those that are converted.

I know well, that they alleadge many testimonies against me, both out of ancient and latter writers, but being well considered, they make nothing against me; therefore one answere will serue for all: for if they say Faith goes before Repentance, they speake either of a beliefe of the word, or of amendment of life.

When they speake of Faith which is a beliefe of the Word, then the sense is, a sinner must beleue the threatning of the Word to the impenitent, and the promises of it to the repentant before hee will sor-

row

Melancthon pro-
gomi: on
the Epistle to
the Romans.

Piscators com-
mentary on
Luk. 3. 4.

Rollocks com-
mentary on
Joas. 5. 44.

Dietericus In-
stit: Catechetica
pag: 241. de
sententia.

Before faith in Christ.

row for his finnes , or purpose to leaue them : and to this purpose spake *Clemens Alexandrinus* of the precedency of Faith vnto Repentance : saying. *Repentance is the office and worke of Faith ; for vntlesse (a sinner) belieue that there was sinne, wherewith he was formerly held, he will not be remoued ; and vntlesse he belcene that punishment hangeth ouer his head which offendeth, and : but saluation is promised for him that lineth according to the cōmandements, he will not be changed.*

Answerable to which is that knowne place of *St. Ambrose*.

No man can repent rightly, but hee that hopes for pardon.

In like manner when they speake of repentance, that is amendment of life , their meaning is ; a sinner must belieue in Christ before he amend his life, and practise new obedience, and in this sēse is *St. Augustine* to be vnderstood , where hee speakes of Repentance, saying ; *Nothing makes true Repentance but the hatred of sinne, and the loue of God ; the fire of this sacrifice is loue ; for that repentance that proceeds from the loue of God, must proceed from faith in Christ ; for faith workes by loue, but faith workes not by loue our first repentance (at our first conuersion,) which is sorrow for sinne, and purpose to leaue it , but amend-*

*Clen: Alexan
Strom: 1. 2. 1
et g. accep: 2*

*Ambro: de pe
nitentia. 1. c. 1*

*August: Sc: d
tempore Sc: 7.
Rom: 10.
Gal: 5. 6.*

Gal: 5. 6.

ment of life which followes faith.

Farre bee it from mee to presume to blame those worthy Authours, for speaking promiscuously of Repentance the vertue, and amendment of life, the fruite thereof; there is warrant enough from Scripture phrase so to speake, in regard that where the one is, the other also is, or shall be in due time in the Elect; for the one is the way to the other: the repentance of the heart is the meanes to the repentance of the life, that is, amendment of the life: But I blame those that oppose my opinion for producing such testimonies against mee, when either they speake not of the same faith, or not of the same repentance that I doe: for touching faith, they speake of a beleefe of the word, and I of beleeuing in Christ: and as for repentance, I speake of the vertue it selfe, they of the fruite of that vertue: I of the purpose, they of the practise; my repentance is inward in the heart, theirs outward in the life: mine in the affections, their in the actions; for I haue often and plainly affirmed, that a beleefe of the Word and Gospell goes before any repentance, and that faith in Christ goes before the practise of repentance in amendment of life, and in the mortifying of our sinfull nature, that it breake not out to
the

the committing of the same sinnes againe.

To the third and last exception, I answer that those allegations doe rather fortifie the testimony for mee then any way weaken it: and make rather against them that alleadge it, for first in that it is vrged, the point was deliuered but in a passage on ly, where he had no such cause to discourse of that matter, this shewes that hee had the better minde to deliuer it (belike because he thought it needfull and profitable to be opened, and that hee was more confident in the trueth thereof: secondly, In that it is said, the booke out of which the testimony was taken, was the last of his writings, which hee had not leasure to peruse, and that it was put out after his death; this implies, that hee wrote that booke when he was of most sound and settled iudgement, and that therefore the Doctrine in question was most free from exception, and least needed correction: and therefore howsoever there may seeme some contradiction in his other workes, to that which is here deliuered: yet must the last writing be esteemed a retraction of the first, rather then the first of his writings should be produced against this last for the confutation of it. - And thus much of handling the point in question by proo-

To the third
last exception
against the te
stimony our
Mr. Perkins.

Repentance for sinne,

uing it, and of proouing it by the testimonies of men; now followes the proouing of it by arguments taken from Scripture, which of the six generals, was the fourth point propounded to bee obserued in discussing this question.

The Arguments are in number six: but in weight they are all found too light. We will examine their exceptions in order.

The Triall.

Repentance is begunne before Faith in Christ, because the Repentance of the Publicans and Harlots. *Mat. 21. 31.* was begunne before their Faith; and theirs was true Repentance and sauing Faith.

The Exception.

To this they answer, by granting that the Repentance and Faith of the Publicans and Harlots were true and sauing, but by denying that their repentance was to their Faith, as a meanes to an end, for (say they) the Text in *Mathew* shewes this onely; that the Pharisees perseuered in their infidelity, and abode in their vnbeliefe, though the Publicans and Harlots beleeued: or that the Pharisees, neither repented nor beleeued, though the Publicans and Harlots did both, before whom they should

The first Argument.

should haue gone into the Kingdome of Heauen, and giuen them an example to follow.

The Apology.

This answer I will take away, by prouing that the Repentance of the uPblicans and Harlots, was to their Faith, as a meanes to an end; and this I will make good two wayes: first, by the context of the place, and a reason drawne out of it: secondly, by the iudgement of the learned.

First the context, or the precedent and subsequent matter of that place, proues my interpretation, because the condition of the Publicans, touching entring into Gods Kingdome is amplified, *Ver. 28.* and *29.* by a parable of a sonne, who when he was bidden by his father to goe into the Vineyard and worke, the Text saith, *He said he would not; but afterward he repented and went. ver. 29.* Now because by that sonne is meant the uPblicans, and of that sonne, it is saide not onely and barely he went, (though hee said hee would not) but that hee repented and went; therefore this shewes not onely and barely he went: but that therefore he went, because he repented first of his not going formerly, and of his saying he would not goe; and therefore

fore consequently will it follow, that the holy Ghost thereby meant, not onely barely that the Publicans repented and beleueed; but that therefore they beleueed because they repented first of their other sinnes: for as the repenting of the sonne was his not going, and of his saying hee would not goe, was a cause why hee went, and was a meanes vnto it (for sorrow for past fault, and purpose to leaue it, must needs be a meanes to the amending of it) so the repenting of the Publicans and Harlots for their sinnes in time past, was a cause and meanes of their beleueing in Christ afterward, and therefore was tooke as a meanes to an end, and consequently was in nature before it.

The rather is this true, because when the holy Ghost comes to speake of the Scribes and Pharisees described by the other sonne, which said, *he would and went not, ver, 30.* he saith *they repented not afterward that they might beleene*: what lesse can hence be gathered, but that therefore they did not beleue in Christ, *viz:* because they did not first repent of their former wicked liues, nor were prickt in heart for them, nor purposed to leaue them?

Secondly, I prooue my interpretation,

by

by the iudgement of the learned : namely, that the repentance of the Publicans was to their faith as a meanes to an end.

For in expresse words Mr. *Beza* sayth, that the repentance there spoken of, was a way to the faith there mentioned. I dispute not now what repentance *Beza* meanes, I haue prooued it to be true repentance in my Treatise, and the reasons are not answered, and besides now the point is granted by them.

Secondly, Mr. *Morton* a learned Divine of our Country doth so expound the words, *Matthew 21. 32. you did not repent to beleue, or that yee might haue beleued*, and thereupon concludes that *repentance is distinguished from sanctification as being but a preparation thereunto*. For if the Pharisies did not repent to beleue or that they might beleue, then on the contrary, the Publicans did repent to beleue, or that they might beleue : and consequently, their repentance was to their faith as a meanes to an end.

And verily if the words had gone thus in the verse, *they beleued to repent or that they might repent*. I beleue they would haue concluded quickly, that their faith was to their repentance as a meanes to an end, and consequently as a cause of

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Beza annot. on Math. 21. 32.

Iter igitur. ad fidem est
μετανοησις

Morton of repentance, the argument of it toward the end

an effect, and therefore in nature before which is more then that they continued their beleefe, or that they both repented and beleeued.

Wherefore my exposition hauing warrant from the grammer of the text, agreement with the scope of the place, and consent with the opinion of the learned; theirs being but a bare affirmatiō. therefore (I hope) it wil hence easily follow, that a Doctrine grounded thereon, concerning the precedency of repentance to faith in nature, is warrantable, & consequently a first Argument to proue it, good for our purpose hath yet beene shewed to the contrary.

The Triall.

Repentance is begunne before faith in Christ, because God giues men repentance to the end they may beleeuē in Christ. *Tim. 2. 25.*

The Exception.

To this second Argument they answer that it prooues not the question, because the text of Scripture, on which it is founded is not rightly expounded. For (say they) by *acknowledging the truth*, in *Timothy* is not meant beleeuing in Christ (as I haue expounded it:) but professing the truth

The second
argument.

truth, not onely in word, but in life and
conuersation, accompanied with an in-
ward change.

The Apology.

In defence of my interpretation, I have
given foure reasons, to three of which they
answered: let vs examine the validity of
their answers in order.

The Triall.

First, by acknowledging the truth, in
Timothy is meant beleeving in Christ, be-
cause by it wee come out of the snares of
the Diuell, that is, of the Diuels children
are made the children of God.

The Exception.

This (they say) is not a good reason,
because wee come out of the snares of the
Diuell by repentance, as well as by faith.

The Apology.

Vpon this I reply, that this instance
throwes not my reason, because recov-
ering out of the snare of the Diuell, is a
translation from being the Diuels child to
be Gods childe. Now we are not made
Gods children by repentance, but prepa-
red to be Gods children, but it is directly
sayd so of a faith, this by faith of
non are Gods children It

^a Ioa. 1. 12.
Gal. 3. 26.

1 Ioan. 5. 4, 5.

2 Pe. 2. 20.

3 Pe. 1. 3.

It is plainly sayd of faith in Christ that ^b it is the victory whereby wee overcome the world. ^c To the acknowledging of our Lord and saviour Iesus Christ, is attributed the escaping of the pollutions of the world, namely for time to come ^d. Through the knowledge of Christ, is giuen all things which appertain to life and godlines, namely, to doe good workes and to performe new obedience in a settled & sincere course which are no where sayd of repentance.

The Triall.

Secondly, by acknowledging of the truth in *Tymothy* is meant faith in Christ, because in other places, this faith is expressed by this Phrase.

Colo II. 2. 2.

1 Tim. 2. 4.

Eph. 4. 13.

The Exception.

To this reason they answere, that though in other Scriptures, a saving faith be expressed by that phrase of acknowledging the truth, yet heere in *Tymothy* it cannot, Why? because this exposition cannot stand with the analogy of faith, and why? (forsooth) because repentance cannot stand without faith in Christ, or be without it.

The Apology.

By this answer, a blinde man may see, that they take it for granted, that if by acknowledging the truth be meant believing in Christ, it cannot be auoyded, but repentance must go before faith in Christ. To the end therefore that they may present this, they will disproue my interpretation, saying, that by acknowledging the truth in *Timothy* is not meant faith in Christ, why? because it cannot. Why can it not be so meant? because it is against the analogy of faith, why is it against the analogy of faith: because repentance cannot be without faith, what is this but to runne in a ring, and to hunte counter, without proouing any thing? who sees not that this is to beg the question; and (vpon the matter) to prooue, *idem per idem, mouere & non promouere?* I prooue repentance goes before faith in Christ, because repentance goes before the acknowledging of the truth, which is a sauing faith. They answered, the reason is not good, because by acknowledging the truth there, cannot be meant faith in Christ, why cannot faith in Christ be meant there? because repentance is not before, or without faith in Christ.

TIMS I. 1.

The Triall.

Thirdly, by acknowledging of the truth in *Timothy*, is meant faith in Christ, because it is called the *faith of the elect*, for onely the elect haue a sauving faith, because onely the 'elect haue a Sauour and are saued by him.

The Exception.

To this they answer by denying my interpretation of the Epistle to *Titus*; for (say they) the Apostle doth not there explicate, what he meant by *acknowledging of the truth*, namely the *faith of the elect*: For those words doe not shew what the faith of the elect is, but distinguish it from the faith of the elect.

The Apology.

Vpon this I reioyne in this manner.

1. Ancient Interpreters, both ^a Papists and ^b Protestants, doe expound the words as I doe, that the latter are put exegetically, for the interpretation of the former.

2 My Aduersaries barely say, the wordes distinguish, and not interpret without any reason of their affirmation, and therefore it is not good.

3 If those wordes, *acknowledging of*

^a *Gagneius;*
Guilliaudus.

^b *Calvin.*

Beza.

Piscator.

the truth, be a distinction, betweene the former words, *viz. the faith of the elect*, then do they distinguish two faiths, then do they distinguish the faith of the elect which is a saving faith, from an acknowledging of the truth, or an assent vnto it, which is an Historicall faith, then by acknowledging the truth must be meant an Historicall faith: but by the acknowledging the truth in *Timothy*, cannot be meant an Historicall faith, because an Historicall faith cannot follow repentance in nature, but goe before it, for the acknowledging the truth there spoken (what euer it bee) doth follow the repentance there spoken of, because it is thereunto as an effect vnto a cause, or as an end to a meanes: for so much they confesse themselves, in their exposition of the sence, of that place, which in their Iudgement and words runs thus, that *God may giue them repentance, that those which now oppose the truth, may be wonne to the profession of it.*

So that either those words *the acknowledging of the truth*, must not distinguish that which is meant by them from the faith of the elect, and by them must be meant an Historicall faith, and then repentance must goe before an Historicall faith, or a beleefe of the Gospel, or the acknow-

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ledging

ledging the truth doth interpret, the nature of the faith of the elect there spoken of, and then repentance must go before the faith of the elect, *utrum bonum?* and so much in defence of the reasons of my exposition of the text to *Timothy*, wherein my second Argument is grounded, now I word onely in answer to their Interpretation of the place.

The Exception.

By acknowledging the truth. 2. *Tim.* 3. 25. must be meant (say they) the profession of the truth, and their reason is because in *Peter* the phrase is so to be taken.

2. Peter 2. 21.

The Apology.

I answer, 1. Neither do they bring any good reason, why the phrase must be so vnderstood in *Peter*: nor (if they did) could that proue it must be so vnderstood in *Paul*, nor haue they giuen any good reason from the text of *Paul*, of their exposition, and therefore their interpretation, without reasons for it, is not so good as mine with reasons.

2 In that place *Paul* speaks of the conuersion of Infidels, in this conuersion a beleefe of the Gospell hath the first place,

place, then repentance, then faith in Christ, then profession, as a fruit of faith, but if their exposition of the words, *acknowledging the truth*, by professing of the truth were good, profession must go in the first place, for there is no mention at all of any other; so that either by these words, cannot be meant profession of the truth: or men, must profess the truth at their first conversion, before they haue either an Historicall or sauing faith.

3 In their owne words they expound what profession they meane, *viz. not onely in word, but in life and conuersation accompanied with an inward change*. Now hereby they confound repentance and acknowledging the truth, which are different: for the one is a meane to the other, whatsoeuer is meant by them, for what is repentance in their iudgement, but an outward, and inward change of soule and body; of words, and workes.

The Triall.

Repentance is begunne before faith in Christ, because men cannot beleue in Christ, as long as they liue in their sinnes. *Ioa. 5. 44.*

The third Argument.

The Exception.

This Argument (they say) prooves not the question, for it onely prooves, that a man must repent of his sinnes, as soone as he beleeueth in Christ, and not that he must repent before he beleeueth.

The Apology.

To this I say, that had I intended, to prooue a precedency of repentance, vnto faith in Christ, some space of time, then (I confesse) this answer had beene sufficient to that Argument, because (as it is propounded) it prooves no more: but forasmuch as my purpose was not so much but lesse, viz. a precedency in nature onely, therefore is not the answer to purpose, and consequently (for all that) it is sound and good: for two things may be in time as soone one as another, and yet in nature the one may goe before the other, as fire and heate, a father and a childe, else how can they with any colour hold faith and repentance to be together in time, and yet faith to go before it in nature and in order of causes.

Though my Argument be good as it is in the Treatise for all that which they haue answered vnto it, yet (as I shall now propound it) it shall be more strong.

If

If liuing in sinne go before not beleeu-
ing in Christ as a cause and meanes there-
of, then repenting of sin, goes before beleeu-
ing in Christ, as a cause and meanes there-
of. But the first is true therefore the second.

The consequence is good, because to
liue in sinne, and to repent are contrary, so
are not to beleue in Christ and to beleue
in him, so that if vnrepentance, impeni-
tency, or liuing in sinne, be a meanes and
cause of not beleeuing, and to be a meanes
and cause of a thing goes before it in
nature, then penitency, repentance, or not
liuing in sinne, is a meanes and cause of
beleeuing in Christ, and consequently
goes before it in nature.

The Assumption I prooue by *Ioan. 5.*
44. where by the iudgement of learned
Interpreters) the Holy Ghost assignes
this for a reason, and cause of the infidelity
of the Scribes, and Pharisees, and why
they beleued not in Christ, *viz.* they li-
ued in worldly pride, ambition, and coue-
tousnesse. And if this were truly veri-
fied of them in those dayes, then may it
be sayd of men in these dayes that liuing in
their sinnes, is a cause why they beleue
not in Christ, and consequently leauing of
mens sinnes, (*viz.* in purpose) is some
cause or meanes of beleeuing in Christ,

Thomas Aqui.
Caluin.
Marsilius.
Illiricus.
Rollocrus.
Piscatori com-
mentary on the
place.

The fourth
argument.

and therefore goes before it in nature.

The Triall.

Repentance is begunne before faith in Christ, at the first conversion, because sinners must first repent of their sinnes, committed after their first conversion, before they can trust in Christ for the pardon of them.

The Exception.

To this they answer by denying the antecedent, for (say they) both the habit of faith, and some acts of it, viz. uniting and ingrafting into Christ, receiuing and apprehending Christ doe goe before repentance: secondly by denying the consequence, because though repenting after the first conversion, in nature goes before faith in Christ, yet doth it not follow, it must so do, at the first conversion.

though

The Apology.

First their answer to my Antecedent had beene to purpose if they had prooued by some good reason, that in nature and order of working the habit of faith, had gone before the habit of repentance, or that the act of faith which is beleeuing in CHRIST, had gone before the act of repenting, that is, of sorrowing for past sinnes, and purposing to

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leauē them : but seeing they doe neither of these, the Antecedent is good.

They say indeede, that these acts of faith, *viz.* vniting and ingrafting into Christ, receiuing and apprehending Christ, go before repentance : but neither is this to purpose, except they prooued they were all one with the act of beleeuing in Christ, for of that act is the question: nor doe they prooue what they say, for they doe barely affirme it: nor do I thinke it possible to be proued, because in nature I thinke it impossible for any vnrepentant sinner, to be vnited to Christ, ingrafted vnto him, and made a member of his misticall body.

Indeede vpon another occasion, they say repentance goes before these acts of faith, *viz.* perswasion and assurance of saluation and praying for pardon: and yet else where (in effect) they deny it, where they say to beleue in Christ, is to be perswaded and assured of saluation by Christ, and that no man can pray for this pardon of his sinnes before he haue faith in Christ, the first of which points hath beene confuted by me in my Treatise, and the second is contradicted by other Diuines, where they say praying for pardon of sinnes, goes before the application of faith, and the

Mr. Elions Catechisme 4. principle.
Mr. Perkins state of a Christian, Sect. 14.
Mr. Rogers Mr. Baynes as is cited before.

perswasion of Gods loue in Christ.

If they had giuen any reason, of their deniall of the consequence of this Argument that had beene sound, it would haue answered my Argument, but seeing they haue not (good cause why? they cannot) therefore is the Argument as yet good, because as yet it is vnanswered. And indeede I know not how they should answer it, as long as the habit of repentance and faith in Christ, are the same vertues, both at and after mens first conuersion, for nature and vse, and so are the acts of repenting and beleeuing in Christ.

If any man can giue me a good reason why the spirit of God should not incite men, to repent and beleue in Christ, in the same manner and order at the first conuersion, as he doth after it, when through weaknesse they fall and offend God, then would I say, the consequence of my Argument were weak, and consequently my argument: but because (I thinke) they cannot: for if they could, they would, therefore as yet, is my fourth Argument good.

Obiect.

But (they say) this Argument implies a successiue working of faith by God, and of pardoning sinnes, as if a Christian ceased to beleue, when he falleth into any grosse siene after his first conuersion, and

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that therefore faith must bee wrought a new in them, and be pardoned a new.

I answer to the first, that though I do not meane that the habit of faith is lost, by the committing of any enormous sin, and therefore there is no feare of neede to haue it planted in them againe: yet doe I thinke that a sinner falling into enormous sinne, doth not exercise his faith, nor vse the act of it, and he may in some sort be sayd for a time to loose the vse and exercise of this beleeuing in Christ: and that therefore after such a fall the Spirit of God must incite him vp againe, to the vse thereof, before he can trust in Christ: and that the spirit doth not thus incite a sinner to trust, vntill he haue stir'd him to repent of these great sins which he hath committed.

And as touching the second member of their exception, concerning successiue pardoning of sinnes, I can see no reason, why we should every day aske pardon of our sinnes, if God did not pardon them euery day, I see not why this may not be called successiue pardoning, for if the godly sin euery day, must repent, and belecue in Christ euery day, and craue pardon of the sinnes of euery day, then will God forgiue euery day (speaking after the Scripture phrase) and then there is a daily and successiue pardoning.

The

Solut.

Math. 6. 11, 12.

The fifth Ar-
gument.

The Trial.

Repentance may bee begunne before Faith in Christ, because as great a worke as the beginning of repentance is wrought before it.

The Exception.

for To this Argument they answered, that is naught, because it is founded vpon false supposition, viz: as if I perswade my selfe they thought that therefore repentance was not wrought before faith in Christ, because it could not be so wrought by God; as if they thought any too hard ~~to~~ ^{for} ~~hard~~ the Lord, and therefore first or last wrought.

The Apology.

Vpon this I reply thus; first as they vse, so they muse, because they thinke meanely of mee, therefore doe they perswade themselves I doe the like by them, as if my shooe were of their last, or as if they knew, they deserued I should so iudge of them; but (the Lord knoweth) I had neuer such an imagination of them, or so meane a conceit of their iudgement, that they should thinke that simply God could worke it so by his absolute power: but that by his actuall power, (which is limited

ted by his will) he cannot: that is, looking to the order and meanes, which God in his word hath prescribed for the working of those graces, hee doth not giue power and efficacy enough to worke repentance before faith in Christ, and that therefore it cannot be so wrought.

Secondly, against them that hold repentance cannot be wrought before faith in Christ, as well as that it is not begun before it (for this is their opinion, as well as that, in the sense that I haue named.) It is direct, to prooue that repentance may bee begunne before this faith; and to prooue that repentance may bee begunne before this faith; it is to good purpose to shewe, that as great a worke as the beginning of repentance is wrought before it, *viz.* a beliefe of the Gospell: for the full working of one euangelicall and supernaturall grace in all the parts of it, is a greater worke then the beginning of another, and the working of that by fewer meanes, is a greater worke then the beginning of this by more.

These points haue beene prooued in my Treatise, concerning the working of a beliefe of the Gospell, and the beginning of repentance, and (if they had answered them well) they should haue prooued; either

ther, that a beliefe of the Gospell is not a harder worke (in it selfe considered, and looking vnto the meanes of working) then a beginning of repentance: or (if it were) that it will not follow thereupon, that therefore a beginning of repentance is not wrought before faith in Christ: but neither of these are done, and therefore for all this the argument stands vpright, in that probability of truth which it hath; except they will take the state and authority vpon them, that their very deniall shall be a sufficient confutation.

Indeed they caull at some particular passages in the prosecution of this argument, but they are not worth the answering here, because my argument is no whit weakened by them, and besides they haue beene and shall bee vpon other occasions answered else where, and so at last I come to my last Argument.

The Tryall.

Repentance is begunne before faith, because it was preached before faith, for it was the first Doctrine that was preached by *Iohn Baptist*, by Christ, by his Disciples and Apostles.

The sixt Argument.

The

The Exception.

To this Argument they answered : first, by saying it is but a weake one, and that by the iudgement of Mr. *Caluin*: secondly, by denying both antecedent and the consequence.

The Antecedent, because (say they) God doeth not alwayes call for repentance first ; but sometimes for faith in Christ. *Acts* 10.43. and though he did yet is faith included.

The consequence ; for (say they) it doth not follow, that because repentance was the first Doctrine that was preached, therefore it was the first grace that was wrought in the hearers: first, because when God calleth for any grace, none of the rest are excluded ; but included rather. *Acts* 16.31. Secondly, because that which is first placed, is not alwayes first wrought, the last in words may be the first in sense.

The Apology.

First I answered generally to the whole Argument. If this were all the Arguments that could be brought to proove the point, and that the weight of the cause lay on this foundation, then would it be but weakly supported, it might truly be said of it (as
Mr.

Caluins Institution, L. c. 5.

Mr. *Caluin* doth) that it is too weake; for Mr. *Caluin* speakes of such as onely relye on this Argument, which I doe not: the contrary is seene by five other, on foure whereof I relye, and not on this sixth, nor the fifth.

Musculus comment: on Math. 3. 2.

Secondly, *Musculus* a learned interpreter, from hence, that repentance was the first Doctrine which those preached, plainly collecteth that the Doctrine of repentance hath the beginning, and principles of the Doctrine of grace, his wordes are these. In this place (saith *Musculus*) Iohn requires Repentance, which the Prophets call turning to God, and of which the Angell said to his father in minde, when he said, he should turne many of the childeaen of Israel to the Lord: Luk. 1. 17. viz: to call sinners to the acknowledgement of their euill life, and to a change of their minde and true piety to God, and this preaching of repentance is such, that not onely is it necessary to the such, that those that haue sinned may bee capable of grace; but without which no man hath access vnto the throne of grace, according to Heb. 6. 12. And this is the Reason why Iohn, and Christ also, and after him the Apostles, did first preach repentance, to them that were to be conuerted vnto God.

So that in *Musculus* opinion, Repentance

penitence in nature goes before access to the throne of grace, and before our being capable of grace, (and consequently before faith, by which onely wee haue this liberty,) viz: because Repentance was the first Doctrine which they preached to their hearers.

Secondly and more specially in defence of the Antecedent, I say, that whereas, for the confutation of my Antecedent, they bring two Reasons I will answer to them severally.

First, God doeth not alwayes call for faith in Christ first, for in that place first he preached *Iohns* Baptisme of Repentance, ver. 37. and of the day of Iudgement, v. 42. which (comparing, *Acts* 13. 24. with *Acts* 17. 30. 31.) require repentance.

Secondly, though faith were included in the Doctrine of repentance; yet the including of it in that Doctrine, *Acts* 10. 43. No more prooves the precedency in nature of faith in Christ vnto Repentance, (which is their opinion,) then the precedency of Repentance vnto Faith, which is mine.

To the consequence I answer first, that (notwithstanding their Reasons) it is very probable, if we consider these particulars.

First, that the preaching of *Iohn*, Christ, and the Apostles, was effectually to some of their hearers.

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Secondly, that this efficacy of their preaching consisted in working (through Gods blessings) in their hearers, an ability to doe the duties they taught, and whereunto they did exhort.

Thirdly, that this ability of doing those duties, was wrought in them as the Doctrines were taught, or when they were preached (as appears plainly in the Apostles for the rest.) *Acts 14.1.2. Acts 18.8.* So that if Repentance were the first duty which all these taught, teaching were the meanes whereby they were enabled to do it, and this ability were giuen to them, and wrought in them as they preacht it; then must Repentance bee the first grace that was wrought, because it was the first that was preacht and taught in their ministry. (I meane vsually and ordinarily, not limiting God alwayes thus to worke without alteration:) the rather, because they were wrought by preaching to make them capable of saluation, *1. Cor. 1.21.* And they might as conueniently be wrought in their hearers for that end, according to the order in which they are taught, as any other way, or in any other order and manner.

Secondly I answer to the consequence for as much as it is euident; that neither *John*, nor *Christ*, neither the Disciples nor Apostles

Apostles, did hit vpon the preaching of repentance first, by chance or fortune; but by the appointment and direction of Gods Spirit, therefore must it bee vpon some good ground; and if vpon some, vpon what more likely then this, *viz:* that the duty of repentance, was one of the first duties that was required to bee practised of them that were to be saued, and before they could beleue in Christ for saluation.

Their reasons likewise brought to ouerthrow my consequence are insufficient.

The first because, though it be granted, that when God calleth for any one grace, none of the rest are excluded; but included rather: yet will not this prooue, that in nature repentance goes before faith, but onely that they both goe together in time, and that both at one time, they are wrought together. Now for all this circumstance, the worke of Repentance may in nature goe before faith in Christ.

The second, because though that which is first placed, bee not the first wrought, in as much as that which is first in words, may be last in sense: yet for all this, may repentance be first wrought, seeing it is first taught, because G O D vsually wrought graces as they were taught, as

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hath beene shewed out of the *Acts*, but euen now; and therefore repentance may bee first both in sense as well as in wordes, because it is first in nature as well as in words.

If they had giuen any reason why repentance could not bee first in sense or nature though it were so in words, then had they indeed weakened my Argument, but till then it is good enough.

The Exception.

But they will say Repentance was first preached, because it was first felt.

The Apology.

I answer first, if they could proue this to be the reason of their preaching it first, I would discard my Argument, and the probability it seemes to haue, 2. I would faine know a reason why the duty of faith which is beleeuing in Christ (of which the question is) should not be as soone felt as the duty of repenting, if the one be as truly wrought as the other?

Indeed the duties of repentance, which are hearty sorrowe for past sinnes, and purpose vnfained to leaue them, are sooner felt then the comfort of faith, which is assurance and perswasion of saluation by Christ: but I can see no reason why the one habit or vertue, should not be as soone per-

perceiued, and felt in the duties of it, as the other.

The Exception.

But they vrge in their answer to this Argument, that in my prooffe hereof, I contradict something deliuered else where: for first, in one place, I say, that repentance is the first grace that is wrought in men by preaching of the Gospell, pag: 261. and in another place I say that other graces goe before repentance, pag: 259. 260. Secondly, there I speake of the practise of repentance as soone as it is wrought; but in another, I say that practise of repentance followes faith in Christ.

The Apology.

To the first I answer that I doe not say simply, pa: 262. that repentance goes before all grace, for I neuer meant it went before a beliefe of the Gospell, the contrary is euident by the state of the question, pag: 231. but onely that it goes before faith in Christ: of the two, that is, Repentance and Faith, Repentance is the first. Besides, all those graces that are saide else where to goe before Repentance; doe but prepare to it, & so after a sort, may be said to make vp but that grace of Repentance.

Repentance for sinne,

To the second supposed contradiction, I answered, that the imputation is vniust, for where p. 261. l. 21. I speake of the practise of repentance as soone as it is wrought; I onely meant the duty of repentance, in the heart or the act of repenting, as it is, in the soule, viz: actuall sorrowing for past sinnes, and resolving to leaue them: and in the latter place, pag. 231. 21. 22. I speake of the practise of repentance in the life and conuersation: that is, of the effects and fruites of it, when the inward purpose of the heart to leaue sinne, is brought vnto an outward act and execution: and therefore betwixt these (no more then betwixt the other two) is there any contradiction, as is pretended either to the truth of Gods word, or of mine owne opinion: and this is sufficient to haue saide in defence of my six Arguments, against that which by some hath beene objected against my opinion.

The Arguments I haue already brought to prooue my opinion, being defended against the exceptions of some. It remains that as yet they stand for good: so that the maine question needes no more confirmation. Notwithstanding it will not bee amisse by way of aduantage to adde one more to the former, to driue the nayle to the head.

If

If repentance goe in nature before remission of finnes, then it goes in nature before Faith in Christ.

But repentance goes in nature before remission of finnes.

Therefore repentance goes in nature before faith in Christ.

The consequence of the proposition, (*viz:* repentance goes before faith, because it goes before pardon) I proue thus.

If repentance goe before remission of finnes, and not before faith in Christ, then either it must goe hand in hand with iustifying faith; or come betweene iustifying faith, and iustification it selfe; neither of which are true.

First repentance doth not goe hand in hand with iustifying faith: first, because then it should haue as great a hand in remission of sinne, as faith in Christ; or we must determine what part it hath in remission: secondly, they cannot answer so, because they say repentance is a fruit of sanctification which followes iustification, and therefore repentance cannot come before iustification with iustifying faith.

Secondly, repentance doeth not come betweene iustifying faith, and iustification it selfe; for the one followes so immediately on the other, that nothing can come be-

tweene : for no sooner can a sinner beleue in Christ, but immediately he hath remission of his sinnes and is iustified.

The assumption (*viz.* Repentance goes before remission of sinnes) I prooue by testimony of Scripture.

The testimonies of Scripture are these,
Deut. 30. 2. *Ier.* 18. 8. & 4. 4. & 26. 3.
Ezek. 18. 21. *Zech.* 1. 3. *Act.* 2. 38. & 3. 19.
 & 26. 18. 1. *Ioa.* 1. 7. 9. where I thus reason.

That which is required as a condition to be performed before wee obtaine pardon is before it in nature.

Repentance in all those is required of sinners as a condition to be performed before they obtaine pardon.

Therefore repentance is before remission of sins: for it cannot be denied but that howsoever the end (as apprehended possible to be had) may stirre vp a man to vse the meanes which be in order to the obtaining thereof : yet the meanes must needs in nature be before the actuall obtaining of the end ; neither can it bee denied but that Gods Spirit in the place afore named, directs vs vnto repētance as a means of obtaining forgiveness, by the apprehension of it, appointing vs to vse the means to get it. With this agrees the Doct: of our Church.

We haue a perpetuall rule (saith the Homily)

appointed unto vs which ought to be obserued and kept at all times; and there is none other way whereby the wrath of God may be pacified, and his anger asswaged, that the fiercenesse of his fury may depart, and bee remooued and taken away, where he saith: But now therefore, saith the Lord, returne unto me. It is not without great importance that the Prophet speaketh so, for hee had afore set forth at large unto them, the horrible vengeance of God, which no man was able to abide, and so he doth moue them to repentance to obtaine mercy.

Answerable to this is the Catechisme appointed to be taught in publick schooles where he saith, Repentance is most necessary for sinners, to the obtaining of the mercy of God: and afterward, sinners for the obtaining of pardon haue need of repentance.

And hereunto consents Doctor White, where he saith. Ordinarily before the Lord forgiueth fowle enormous & monstrous sins, a sinner beginneth to detest & forsake them.

I might and could heape vp many other testimonies, both out of the Fathers and latter Writers for the further prooofe thereof; but that I thinke it needlesse, for I suppose my aduersaries will not deny it, and if they grant that repentance in nature goes before pardon, then must they grant

Ser. of repentance, 1. part in the beginning.

Isa. 2. 14.
thus he do
also in
Mal 3. 7

Novels Catch.
in quar. fol. 5.

Ecl. 47. 48.

Doct. Franc. s
Whites defence
pag. 17.

A. 10. 43.

The first Ob-
jection.

also that it goes in nature before faith in Christ, for we beleue in Christ for pardon.

The Triall.

Repentance is not begunne before faith in Christ, for then it should be sinne; for whatsoever is before faith, is without it, and whatsoever is without faith is sinne.

Rom. 14. &c.

This they call a solid and sound Argument, but it hath nothing but a sound and shew of truth, or prooffe, as hath, and shall appeare yet more clearly God willing.

To this Argument I answered by denying the Antecedent, viz: whatsoever is without Faith in Christ is sinne, and because the supposed truth of this proposition stands vpon the interpretation of a place of Scripture, *Rom: 14.* therefore did I answer they did not rightly expound it: first, because the faith mentioned in the place alledged, is not faith in Christ, the Faith vnderstood in the question, but another kinde of Faith, viz: a perswasion to the conscience of warrant to doe the things wee doe.

The Exception.

To make good their interpretation of
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Romans 14. vlt. (and consequently their Antecedent) they now bring testimonies of Diuines, and reasons from Scripture.

First (say they) the text hath beene a thousand times vrged by the learned against the Pelagians and Papists in this sense.

The Apology.

I answer first it cannot be denied but the text *Rom. 14. vlt.* hath beene expounded by many Diuines of faith in Christ, but neither do the ancients so interpret it: (A learned Diuine of *Germany*, vpon the same place confesseth as much in his commentary.) Nor do all the latter Interpreters. For *Calvin* in his commentary vpon that place, and in his institutions, expounds it as I doe, and *Zanchius*. Nor if they did all interpret it, one after another, may their exposition be admitted, against or besides the interpretation, which the Holy Ghost in the precedent and subsequent verses of the text giues of that place it selfe, which is the same with that I haue alleadged.

That this interpretation of *Rom. 14. vlt.* is not to be vnderstood of Faith in Christ, but of another faith as I haue alleadged, is euident, by considering that v. 2. of the same

chapter

Patres fidem, scientiam libertatis exponunt que conscientia precedit, & vel bonam vel malam eam facit.
Calvis Instit. l. 3. c. 13. ff. 37.
Zanchius de operibus Dei lib. 4. chap. 1. pag. 420.
Paræus ad Rom. c. 14. ver. vlt.

chapter, Paul speaks of beleeuing, that may eat this or that meate, vers. 3. of esteeming one day above another or all days alike, and of full perswasion in our minds about the obseruation of them, verse 14. knowledge and perswasion concerning the cleaneesse or uncleaneesse of meates, that the lawfulness or the vnlawfulness of them to be eaten, verse 22. of hauing faith within our selues, which is opposed to doubting or feare, and lastly, verse 23 the (verse out of which the words are quoted) of allowing or condemning our selues in the things wee do, Neither of all which haue any affinity with the nature of a sauing faith, which is the casting of our selues on Christ; and the relying on his merits for saluation, or the beleeuing in his name for it, of which there is not one word in the whole Chapter.

Besides, the Apostle, *Rom. 14. 23.* doth not deliuer a rule for all our morall actions, that are either commanded, or forbidden, the rule whereof is his written law: but for those actions that be in nature such, as those of which he speaks in that place, *viz.* indifferent actions, in themselves neither simply commanded, nor forbidden, neither good or euill, which may prooue in the event either good or euill

ill, according as his opinion, iudgement,
and conscience is, of the lawfulness or vn-
lawfulness of them. Now in these acti-
ons, for the giuing of vs a warrant to do
or not to doe them, there is no neede of
faith in Christ: the perswasion or beleefe
that wee haue in our conscience, by the
light of nature, true reason, or the word, is
enough to warrant vs in the doing of
them, or leauing of them vndone, and this
is that faith whereof *Paul* speaks, *ver. 23*
Rom. 14.

Adde vnto these two reasons, this for a
third: the Apostle doth not in the place
cited, set downe a Rule how any or all our
actions may be accepted of God vnto sal-
uation, in which case he must haue treated
of faith in Christ, without which it is im-
possible to please God, *Heb. 11. 6.* but
how we may know whether in our owne
conscience, our actions are warrantable
for vs to doe them, or to leaue them vn-
done. Now in this case there is no neede
of faith in Christ, the perswasion or be-
leefe, that wee haue vppon the former
grounds of nature, reason or the word do
warrant vs in the doing, or not doing of
them, because these tell vs, (and we beleue
it for truth) that they be not vnlawfull
and forbidden actions.

Heb. 11. 6.

In

In my Treatise I haue giuen one reason more, why in that place of the *Romans* by faith should not be meant faith in Christ, but a beleefe of warrant to our consciences, for the things we do, namely, because though a true beleeuer in Christ, haue faith in him: yet he sinnes in the actions he doth, if hee haue not another faith than this, *viz.* a warrant to his conscience for the thing hee doth vpon some good grounds, for he cannot chuse but sinne, though hee rusheth vpon the doing of some thing not being perswaded, he may lawfully do it, but doubting hereof. But this Argument, was not touched as being too hot for them. So that it appearing by these reasons, that the meaning of those words, *whatsoever is not of faith is sinne*, is not this, that whatsoever a man doth before he beleeueth in Christ he sinnes: but whatsoever a man doth doubting he doth ill, or fearing he doth, not well, or not being well resolved in his minde, it may lawfull be done either in it selfe or by him, and yet will venture to do it, he sinnes (saith the Apostle) because this action is not of faith, (that is) not of that faith of which he speaks.

Secondly I answer, that they which vrge this place in this sense, to proue whatsoever is without faith in Christ is sinne,

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be not well (reseruing reuerence to their
learning otherwayes,) for the Doctrine of
text must be according to the sense of the
words rightly expounded. If then this place
being rightly expounded, speake not of
beleefe in Christ, then must no Doctrine
concerning this beleefe be raised out of that
text, except we wil make the Scripture say
any thing any where which is presumption.

Thirdly, I answered they which vrge
this place against the Papists, they do it
to disprooue their will worship deuised
by man without warrant of the word,
and such poynts as theis, and in this case
the text may be alledged against them,
because all such worshippe is without
faith, that is, a man can haue no be-
leefe, or perswasion to his conscience,
that he may lawfully vse it, but in our
question there is no talke of matters of
this kinde, and therefore their alleaging of
it, is no disparagement to my interpreta-
tion or defence to their Argument.

The Exception.

But they offer now to prooue their ex-
position by reasons, to the end their Ante-
cedent may be made good thereby, to
which I will answer seuerally.

The Apostle *Rom. 14. 23.* speakes of
faith in Christ, because he speakes of that
faith

Rom. 14. 23

To the first
reason.

faith which is faith of meates, or of liberty from meates, and this is a saving faith because they that beleue in Christ, haue this liberty by faith.

The Apology.

I answered, first it is supposed that the faith spoken of in the place quoted, is not faith of liberty from meates, but it is not this onely, but faith of bondage concerning meates; for they are bound by the text, to abstaine from eating of them: they haue not that faith there meant (though they had a saving faith) as well as they haue liberty to eat them, but they haue the faith there spoken of, when they haue a saving faith also: else by their rule man that eates of any meate, sinnes notwithstanding faith in Christ which is absurd: secondly, though he had spoken onely of faith of liberty from meates, &c. yet did he not say there, that they haue this liberty by faith in Christ (which is the main question,) as shall appeare by these reasons.

First they haue this liberty, to eate the meates there spoken of, that haue a conscience and perswasion to their consciences from some good grounds, that they may lawfully eate of them: for this is the faith there spoken of, as hath beene shewed

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three reasons euen now, and this is not faith in Christ.

2 by faith in Christ all the elect haue liberty a like from sinne, hell and the diuell &c, that are bound by them: but the Apostle speakes of a liberty from a bondage with which all men are not bound, for all men were not bound with the bondage of obseruing of dayes and meates, but the Jewes onely and Proselytes, and therefore not all Christians, but the Iewish Christians, haue liberty by the faith spoken, from the things to which they are bound, and consequently the faith there spoken of, must be not a sauing faith (which pertaines to all Christians, Jewes, and Gentiles) but a faith which pertaines to Christians which were bound, to the law of abstinence, viz. a beleefe or perswasion of liberty to eate the meate there spoken of, though otherwise forbidden.

Besides if it would follow that because only beleeuers in Christ haue liberty from meates, therefore the faith there spoken of *Rom. 14. 23.* is faith of liberty from meates, then by a like consequence might it follow, (but absurdly) that because onely beleeuers in Christ are saued and sanctified, therefore faith in Christ is sanctification and saluation.

To the second
reason.

The Exception.

Secondly, the Apostle *Rom. 14. 23.* speakes of faith in *Christ*, - because he speakes of that faith whereby we are perswaded, we haue warrant and precept for liberty out of the word of God, for this is a sauing faith.

The Apology.

I answer the reason is not good, because this faith whereby we are perswaded we haue warrant and precept from the word for liberty out of the word of God (suppose it be for Christian liberty else, I can make no sense of the word,) is but a perswasion of a truth, or an assent assent in my opinion and iudgement of the truth of this Doctrine, and this can be but an Historicall faith, it is not a sauing faith.

The Exception.

But they will object though the Apostle *Rom. 14. 23.* do not directly intend to speake of faith in *Christ*, yet by a consequence the Doctrine may be true from that place: for if whatsoever be without a perswasion to our conscience and this be leese be a sinne, then much more whatsoever

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The Apology.

I deny the consequence, except the want and absence of the one faith, made an action to be sinne, as well as the want and absence of the other. This cannot be: First, because then I know not how it can be auoyded, but that the presence of faith in Christ, should make an Action not to be sinne, which is absurd, in as much as faith in Christ doth not cause an action to bee no sinne: but not to be imputed for sinne vnto vs for our condemnation. Secondly, because that which makes an action to be no sinne, is the likenesse and neernesse it hath with the Rule of Gods will, prescribed for the doing thereof: which in morall actions commanded or forbidden is the Law of God, and in indifferent actions which are neither commanded nor forbidden is this Faith, whereof the Apostle speakes *Rom. 14. viz.* a perswasion or beliefe wee may doe or may not doe them: neither of which is faith in Christ.

Indeed faith in Christ is more necessary and excellent vnto saluation then this perswasion, but this perswasion, is more proper and necessary then faith in Christ,

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Repentance for sinne,

to warrant vnto our consciences, the actions that wee haue to doe, that bee indifferent.

But it may bee, though the Doctrine, be neither directly, nor by necessarie consequence, to bee prooued from the text to the Romanes, yet by other Reasons taken from other places it may be. Let vs heare and try them.

The Exception.

Whatsoever is not of Faith is sinne, because whatsoever is not of Christ is sinne, for to be without faith, and to be without Christ are all one.

The Apology.

I answer as touching acceptation vnto saluation, it is all one in the event, to be without Christ, the meritorious cause of saluation; as to bee without faith the instrumentall. For a man cannot bee saved without either. *Mar. 16. 16.* But to all intents and purposes, it is not all one to be without Christ and faith, for it is not all one to the making of our actions to bee sinne in the nature of sin.

It is neither being without Christ, nor faith, that doth this (for these only do cause, that our actions bee not imputed for

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of God, is that onely which makes an
action sinfull.

The Exception.

Whatsoeuer is not of faith is sinne, be-
cause whatsoeuer is done without spiritu-
all life is sinne.

1. Iohn.

The Apology.

I answered. How farre and in what sense,
faith in Christ is the spirituall life of Chri-
stians, shall bee shewed (God willing) in
the fourth obiection. For the present it is
enough for the answer of this obiection
to say, that it prooues *idem per idem*, which
is as much as to say, it prooues nothing in
the question : for with them faith in
Christ, is the spirituall life of Christians as
shall appeare in the fourth obiection, and
the spirituall life of Christians is faith, as
appeares by this obiection.

If with them, faith be the spirituall life
of Christians, and if the spirituall life
of Christians be faith, then that Argument
that prooues every action sinfull, that is
done without spirituall life, namely be-
cause it is done without faith : and againe,
that Argument that prooues every action

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 sinfull that is done without faith, namely because it is done without spiritual life: I both their say, arguments prooue nothing, for (vpon the matter) in this question, they beggethe question.

The Tryall.

To conclude in answer to this Argument, and for a reason of denying the consequence, I sayd, that though Repentance bee begun before faith, yet it is not sinne for all that, because a beliefe of the Gospel goes before faith in Christ, yet is it not sinne.

The Exception.

This instance they offer to take away, and giue three Reasons, why an Historicall faith, going before a sauing faith is sinne, to which I will answer.

An Historicall faith without faith in Christ is sinne, because it is no where alone required,

The Apology.

I answer. First, to the Antecedent that if ~~in~~ by these wordes *required alone* be meant that a beliefe of the Gospel is required alone in one place, that there is no more else where required of men to their saluation, then I confesse, that a beliefe of the Gospel is no where required alone: but it thereby be meant (as it must be, if it be

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to purpose) that there is no place of Scripture in which the duty of beleeuing the Gospell is onely taught: and that in euery place, where beleeuing the Gospell is onely taught, beleeuing in Christ is taught also, then I deny it: for the Scripture doth not teach euery duty in euery place, except wee shall obserue no rules of Art in expounding Scripture.

Secondly, to the consequence I answer, that though beleeuing the Gospell were no where alone required: yet will it not be sinne for all that; because it is a duty in the word commanded to be performed of all the Elect, to make them capable of saluation, and no such thing can be sinne.

God doth require of men that which is taught them, and as it is taught; and sometimes it may fall out a Preacher, by occasion of his text, or in a Catechisme lecture may onely teach men to beleue the Gospell vpon Gods owne authority: shall we say the Minister sinnes in teaching it alone, or the people in learning it alone at that time, not hauing then a sauing Faith? Surely God is not a *hard man that takes up where he layes not downe*, nor requires that which hee doeth not teach, or offer to worke.

Luk. 17. 21.

Repentance for sinne,

The Exception.

An Historicall Faith without Faith in Christ, is sinne, because God requires more Faith then this.

The Apology.

To the consequence I answer, that though God require more Faith then the beliefe of the Gospell, of them that shall be saued, yet is not this sinne when it is alone without a saving Faith, for God requires more then godly sorrow of a Repentant sinner, viz: an vnfaigned purpose to leaue his sinnes, and in time to practise new obedience: Is therefore godly sorrow for sinne, sinne indeed in a man, because as yet hee hath not a godly purpose to leaue his sinnes wrought in him? surely such Diuinitie can neuer doe good in the Church of Christ.

The Exception.

An historicall faith without faith in Christ is sinne, because it may bee in Reprobates.

The Apology.

It cannot bee denied, but a beliefe of the Gospell may bee in Reprobates; yet will

Will it therefore follow to bee sinne? was
the gift of miracles sinne, in the Repro-
bates because it was in them? surely no.

Math. 7

It is not the hauing of the gifts of the
Spirit, that makes them to bee sinne to re-
probates or in them, but the not vsing of
them well to the honour of God, and the
good of the Church: and it is their conten-
ting of themselues onely with those, when
they should labour for other and more,
that causeth them to be sins in reprobates:
for as they be had, so they come from God;
and as they come from God, so they are
good, and as they are good, they cannot
be sinne; though as they are in them not
vsed at all, or not well vsed, or not enough
vsed, or abused, they may prooue sinne in
them, yet simply because they are in them,
or as they are in them, they are not: and so
much in answer to their Defence of their
first obiection, against my Doctrine of the
precedency of Repentance vnto Faith in
Christ.

The Triall.

Repentance is not begun before Faith
in Christ, because then it should proceede
out of an heart vnpurified, for the heart is
purified by Faith, *Act. 15. 9.*

The second
Obiection.

To this I answered, that it proues not

the question, because the proöfe of it, out of the *Acts* is not to purpose: first, because it doeth not at all speake of purifying by sanctification (of which the question is) but by iustification of which it is not: secondly, though it had spoken of purifying by sanctification, yet doth it not proöue that Faith so purifieth the heart, that till Faith in Christ come, there is not so much as the least measure of this purifying begunne, for so is the Antecedent to bee vnderstood.

The Exception.

To make their Argument good, they bring reasons: first, they proöue that the Text in the *Acts* is to be vnderstood of purifying by sanctification, from the filth of sinne, as well as by iustification from the guilt of sinne; secondly, they shew that though it could nor bee proöued by that place of the *Acts*, that Faith purifies in that manner, yet by reason from other Scriptures doe they indeauour to proöue it, to which I will answer in order.

The Text (*Acts* 15, 9. is to be vnderstood of purifying by sanctification, as well as by iustification, because it is Faith in Christs blood, and Christs blood purifies both wayes.

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The Apology.

The reason is not good, because it takes for granted, that wheresoeuer the holy Ghost speakes of cleansing by Christs blood, both must be vnderstood. The contrary is cleare by these places, *Ro. 3. 18. & 5. 9. Eph. 1. 7. 1. Pet. 1. 9. Isa. 1. 7. 9.* which must bee vnderstood onely of one, *viz:* purifying by iustification: for though Legall purifyings taught both, and Christs blood bee effectuell to the Ele&t in both kindes, yet will it not follow to be so vnderstood euery where of both, and that the holy Ghost meanes both: and therefore not *Act. 15. 9.* Besides, the Text, *Acts 15. 9.* by the precedent & subsequent matter shewes clearely it meanes but one, *viz:* iustification in that the words are an answer in part to a question, & that questi& was not whether sinners were sanctified, but whether or no they were iustified by faith in Christ.

Men are not to make the Scripture a pise of waxe, to say euery thing in euery place, specially when it expounds it selfe directly of what purifying it speakes: and the point of purifying by sanctification is not denied to faith simply (for I confesse it may be prooued by another Text) but onely to bee meant there, *viz: Acts 15. 9.*

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The Exception.

Secondly, the Text, *Acts 15.9.* Is to be understood of purifying, by sanctification as well as by iustification, because it speaks of purifying by saving, and saving comprehends sanctification, as well as iustification.

The Apology.

The reason is not good, because it is not true (which is supposed) that wheresoever the holy Ghost speaks of saving, viz: spiritually, he comprehends both: for these Texts, *Rom. 5.9. 1. Cor. 5.5. Gal. 5.20.* are understood of saving by iustification onely. Indeed they that are saved are sanctified, yet where saving faith is attributed to any, it doth not follow, that there, by saving should be meant sanctifying.

The Exception.

Thirdly, *Acts 15.9.* must be understood of purifying both wayes, because sanctification is directly attributed unto faith, *Acts 26.18.*

The Apology.

I answer: first, that if it be a good rule, to expound one Scripture by another, and the darker by the plainer, then may the

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Text, *Acts 15.9.* for the 26. saying it place in the clea darker i cause in expresse them fr the powe for all th stood o Seco sense san 2. 11. a thereof, will it b fore pur of purif so unde Apostle same ma to the sa verified Nor yet sanctifi the filth ces of t the poin

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Text, *Acts*. 26. 18. be expounded by *Acts* 15. 9. for the circumstances of the Text in the 26. chap. doe not shew of what purifying it meanes, but the scope of the place in the 15. *Acts* doth. And therefore the clearer, *Acts* 15. should expound the darker in the 26. chapeer, the rather because in the 26. chapter, sanctification is expressed by other wordes of *turning them from darkenesse to light, and from the power of Sathan to God*, and therefore for all this, *Acts* 15. 9. must not be vnderstood of purifying by *sanctification*.

Secondly, I deny not, but faith in some sense sanctifies vs, viz: as it teacheth it, *Tit*. 2. 11. as it stirres vp to it by the comforts thereof, *Rom*: 12. 1. *Ioa*. 2. but neither will it be prooued from thence, that therefore purifying, *Acts* 15. 9. must be meant of purifying by sanctification, because it is so vnderstood, *Acts*. 26, 18. (vnlesse the Apostle had in both places spoken of the same matter, vpon the same occasion, and to the same end in both, which cannot bee verified of these two places in the *Acts*.) Nor yet will it follow, that before faith doe sanctifie the heart, it is totally impure, with the filth of sinne, notwithstanding any graces of the Spirit wrought therein, which is the point to be proued in the Antecedent.

Indeed

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Indeed vpon saying we are iustified by faith, it will thereupon follow that wee are totally vniustified: that is, actually before we beleue in Christ; but in saying wee are sanctified by faith, it will not thereupon follow that we are totally vn sanctified before faith come: and the Reason is because faith, by it office doeth more properly iustifie then sanctifie, and iustification doeth not *suscipere magis et minus*, as sanctification doth; neither is wrought by parts and degrees as sanctification is.

The Exception.

In the last place, they alleadge that many learned and sound Diuines doe expound, *Act. 15. 9.* of sanctification.

The Apology.

I grant it, but not to prooue an absolute and totall impurity in mans heart before Faith, as they doe: but that there is not purity enough to saluation, without Faith in Christ, and that it stirres vp the heart of a man more to labour for an increase of sanctification begun. But though they had, yet doe not I thinke it reasonable or possible for every Writer among the Protestants in these dayes to maintaine every position in Diuinity, of exposi-

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tion of Scripture, that hath beene giuen and deliuered by others in former times.

To conclude, If a man bee elected in Christ, and for his sake, before he be actually in him, or haue any faith in him, why may they not for his sake also, bee in part sanctified before Christ bee actually in them by Faith, or Faith bee wrought in them actually?

The Exception.

The second thing vnderaken for the prooue of this their Argument is, that by Reasons from other places of Scripture, it may be prooued that Faith doeth sanctifie as well as iustifie though it cannot from *Acts 15.9.*

The reasons they bring are three, and I will answere them all briefly and in one answere.

Faith (say thy) doth purifie by sanctification as well as by iustification: first, because it is Faith in Christs blood which purifies both wayes: secondly, because the larger Catechisme saith so: thirdly, because I my selfe say so in my Treatise.

The Apology.

To all these three Reasons, I answere that neither any one singly, nor all of them ioyntly, prooue the point in question, which

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which is, that Faith so sanctifies the heart, that there is not so much as the least measure of sanctification begunne in the heart, till faith bee wrought: for (at the most) they prooue that which I deny not, but confesse as well as they, that faith in Christ teacheth sanctification, increaseth it, and makes it acceptable to our saluation.

The Exception.

Obiect. 1.

Oh but say they, before Christ bee in men, there can bee no sanctification in them, and before faith be in them, Christ cannot be in them.

The Apology.

Solut.

Before Faith be in men, Christ is not in them actually, by his sufficient saving grace: but Christ may be in men, some way; namely, by his wisdom, and enlightning grace before faith in Christ bee in them.

Before Christ bee in men there is not sanctification enough in measure, nor sufficient vnto acceptation for our saluation wrought in vs; but before Christ be in vs actually by faith, sanctification may be begunne, by the preparations and dispositions to regeneration.

If God be moued for his infinite mercy and free grace in Christ, to bestow faith vpon

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upon sinners, when as yet Christ is not in them actually, why may hee not vpon the same grounds, and for the same reasons, for Christs sake begin sanctification in them when as yet Christ is not actually in them.

The Exception.

Oh, but say they, how can sanctification be wrought, before they haue faith in Christ? whereby they drawe downe vertue from his sanctification to that end?

Obiect. 2.

Resurrection

The Apology.

I answer, First, Christ is made vnto vs wisdom, as well as sanctification, and illumination of the Elect descends from Christs wisdom vpon them, and this descends before faith in Christ. Why then may not a beginning of sanctification? All our good is from Christ; but all is not drawne from Christ by faith, for preuenting grace is not so drawne: Are wee not called before we are iustified. *Rom. 8.30.* In like manner, all that is drawne is not from Christ, as ours by iustifying faith; for faith it selfe is not so drawne, for that faith should bee before and after it selfe: and if faith be not so drawne, why should Repenance?

1. Cor. 1.30.

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when, and as it list; so in what measure, and order it pleaseth him to beginne, and finish the work; so that as long as the beginning of Repentance, and sanctification in the preparations (though before faith in Christ) be not attributed to the worke of Nature, or good vse of our owne Free-will, but onely to the worke of the Spirit in the Elect, (which yet is not sufficient to saluation; nor acceptable thereunto without faith in Christ) I can see no inconuenience in holding a beginning of Repentance or sanctification in the dispositions thereunto before faith, and that therefore it will not follow that the Elect are wholly impure before faith in Christ, in whom those preparations to Regeneration and faith in Christ, are so wrought, as I haue sayd.

Indeed, some challenge mee for bordering vpon *Pelaganisme* and *Poperie*; as if I diuided some part of Repentance, betwixt the worke of the Spirit, and of Nature; because I said, *Nature onely doeth the worke* the preparations to Repentance and Faith recited *Pag. 222. l. 24.* But how they can conclude it thence against me, cannot see, and therefore doe I referre them to conclude, and to the iudicious Reader indifferently to determine. This I am sure, I abhor *Pelaganisme* and *Poperie* and

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and I haue often and plainly affirmed them, al to be the work of the Spirit in the Elect; and haue denied them to bee the worke of Nature; yea, I haue given reasons for it, both in my *Treatise*, and in my *Apologie*,. Indeed I say, *Pag. 258.* that *by the light of Nature, a man may know many actions bee doth to bee sinne, and that bee ought to repent of them, and leaue them: yea, that hereby many are moued for a time to refraine some euill actions:* But this prooues not that to repent, or to bee prepared to repent is the gift of Nature. I haue often affirmed that the worke of all those preparations, is the worke of Gods Spirit in the elect. If they can bring any place out of my Book where I say any one of them is the worke of Nature, in them that doe repent, then may they pooue my supposed Diuision: In the meane time such wresting of a mans writing fauours neither of loue nor iudgement.

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The Triall.

Repentance is not beginne before faith in Christ, because then it should be acceptable without faith, but no grace can be acceptable to God without faith, *Heb: 11.6.*

The third Obiection.

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The Triall.

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The third
Obiection.

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Repentance for sinne,

The Exemption.

This Argument (they say) I can neuer answer; but whether I haue or no, or now shall, let the Reader iudge.

The Apology.

To this Argument I answered, that it prooues not the question, because the Text out of the Epistle to the *Hebrewes* prooues not the Argument; for both question and Argument are to be vnderstood of pleasing of God, any or euery way, by the proote out of the Epistle to the *Hebrewes*, is of pleasing God one way onely, viz: vnto saluation.

To remooue my answer, and maintaine their owne argument, they should haue done two things.

First they should haue taken away the distinction, in one of the members there concerning acceptablenesse, and shewe that no repentance can be any way acceptable without faith in Christ: But belieue it was too hard a task; for some repentance is not at all acceptable vnto saluation, as *Ababs* and the *Ninivites*; and yet the same Repentance without Faith in Christ, is some way acceptable vnto God, namely, to the auerting of a temporal Iudgement, as in the same examples.

Secondly

Secondly, they should haue prooued, that the Text alleaged out of the Epistle to the *Hebrewes* to prooue their argument, is to be vnderstood of a sauing faith only, for of that only is the question, which is not done.

I grant the Apostle in that chapter speaks of a sauing faith, vers. 5. but it seemes that in the verse alleaged, he speaks but of an assent to the truth of the two propositions following in the next verse, viz: that *God is*, or there is a God: secondly, that he *is a rewarder of them that seeke him*, for he that doubts of either of these cannot please God at all: for how should he please God that beleeues not there is a God: But neither of these haue they done, and therefore for all this the argument is vnfound.

The Exception.

Oh but will they say, though the Text, *Heb: 11. 6.* doe not prooue that all our actions done wihout faith, are euery way vnacceptable; yet may it bee prooued by reasons taken from Scripture: let vs heare them, and answere them in order.

Without faith all our actions are euery way vnacceptable, because without Christ they are euery way vnacceptable.

I answere: first, there is some pleasing

Repentance for sinne,

God without Christ to the obtaining of some blessings, as the examples of *Ahab*, and the *Ninivites*, and *Iehu* shew, and as the example of *Cyrus* will easily prooue. *Isay* 44. 28. & 45. 1. 2. 3.

Secondly, I answer, that this reason begges the question, because to bee without faith, and to be without Christ, makes an vnacceptablenes to one and the same end, *viz*: vnto saluation and not any or euery way, as the prooffe should be; Faith in Christ makes vs acceptable to God, with that acceptablenesse to which we are elected in Christ, which hee hath purchased, and which faith apprehendeth, but this is acceptablenes to saluation: for spiritual and heauenly things are the treasures of the couenant of grace, to which we are elected by the father, which are purchased by the Sonne, and which wee receiue instrumentally by Faith.

The Exception.

But without Faith in Christ, all our actions are euery way vnacceptable, because they are euery way sinne, & no sinne can any way please God.

The Apology.

I answer, though all our actions done before

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before faith in Christ, are vnaualeable to everlasting life, yet are they not sinne: Is the action of a youth blessing his meare by saying grace before hee haue faith in Christ, sinne? I say not that any action of a man out of Christ is altogether voide of sinne, but that some action of his, is not sinne, and my reason is this.

No sinne is any occasion, why God spares or blesses him that commits it. But some action, of a man out of Christ, is an occasion that God spares or blesses a man that doth it, as may easily be seene in *Abab, Nimroy, Iohn, and Cyrus*; and therefore some actions of a man out of Christ is not euery way sinne.

This likewise may be seen in the action of the Midwiues of the *Hebrew* woemen in *Egypt*, in sauing the male children aliue. This was without faith in Christ, (for ought the Scripture saith,) *Exo: 1. 17. 19.* It was sinnefull some way, *viz:* as it was accompanied with a lie, which they told *Pharaoh*, concerning the speedy deliuey of the *Hebrew* woemen, before the Midwiues came to helpe them in their office: yet was it not euery way a sinne, because it proceeded in part out of the feare of God; that is, feare to murther young Infants, and it was some way acceptable,

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Repentance for sinne,

because it is said, *God dealt well with them, and made them houses:* that is, blessed them with posterity.

The Exception.

Without Faith in Christ, all our actions are euery way vnacceptable to God, for the publike great Catechisme allowed to be taught in Grammer schooles in *Englands* faith asmuch.

The Apology.

I answer: first, the actions, whereof the Catechisme speakes, are good workes, commanded in the law, which I acknowledge to bee fruits of faith as well as they, and to be made acceptable by it; but euery action is not such a worke: there bee some, that bee neither commaunded nor forbidden, but indifferent: secondly, the acceptablenes which the Catechisme speaks of there, is but one way, *viz:* vnto saluation, as appeares by the place where hee interprets it, by the reward which God giues to the workes hee speakes of, and that reward is heauen, as will easily appeare to him that will peruse the precedent and subsequent Question and Answer.

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Before faith in Christ.

The Exception.

Oh but say they, the distinction of pleasing God vnto saluation, and to some other way, and to some other ende is not good: first, because it is the distinction of the Papists: secondly because to what other end should our actions be acceptable but to saluation?

The Apology.

I answered: first, If all the Papists said were vnttrue, and all their distinctions in Diuinity vsound, and erroneus, then were this reason to purpose, if they can prooue they haue made this distinction as Papists and Hereticks I will yeeld. For my part, I doe not thinke it fit to oppose Papists in euery thing they deliner; least by contradicting them in some thing which may be true, wee keepe them backe from being gained, and reclaimed from their knowne errors, and expose our selues to iust refutation, giue them occasion to glory ouer vs, and moue people to suspect our soundest truths.

Secondly, I say that our actions may be some way acceptable, and to some other end then saluation, for the repentance of the Ninivites, was acceptable to corporall

Repentance for sinne,

ral and temp orall preſeruation, and ſalutation, not to Spirituall and Eternall, to ſaue from fire, ſword, famine, peſtilence or the like, which they might haue indured, and not from Hell fire; ſo that for all this, be-
guane Repentance may be acceptable to God before faith in Chriſt ſome way, viz: as it is a preparation and diſpoſition thereunto, as it is commanded and commended of God, and as it is his own work to make his Elect capable of ſaluation thereby.

They likewiſe cauill at other things, in anſwere to that obiection, and giue reaſons why *Cornelius* had a ſauing Faith, and why *Ababs* and *Iehus* actions were ſinne.

The Exception.

The reaſon to prooue *Cornelius* had a ſauing Faith is, becauſe he prayed and was heard, which cannot be without a ſauing Faith.

The Apology.

nota I anſwere, a ſinner may pray and bee heard, before a ſauing Faith; elſe why doe our Diuines make this as a preparation to it, viz: with an *humbled and ſorrowing heart to approach to the throne of grace, to confeſſe his finnes, and to craue pardon, as*
hath

hath beene shewed before. Surely obedience to Gods Commandement, that bids vs pray, and beliefe of the promise, to heare vs, may some way make our prayer acceptable, and to be graunted, though wee haue not Faith in Christ, though not auailable vnto saluation: 2. *Cornelius* Faith was not faith in Christ dead and risen, but an expectation of a *Messiah* to come; for how can that be a sauing faith, which ministers iust occasion to doubt, whether Christ bee come in the flesh or no: 1. *Ioa.* 4. 3. 2. *Ioa.* 7. Thirdly, *Cornelius* was not a proselite; as yet he was vncleane, as appears by the vision: for *Peter* durst not Preach the Gospell to him being a Gentile and vncircumcised: therefore is it not likely that as yet he had Faith in Christ.

Likewise the reason, why *Iehus* action and *Ahabs*, were euery way sinfull and vnacceptable, is uot good; for the Rule propounded of the acceptation of our persons in Christ; of ayming in our actions at Gods glory, and of sincerity in the manner of doing them, doth make a man that doth such actions acceptable vnto saluation, the want of those doth not make them euery way vnacceptable as they imagine.

The Trsall.

The fourth
Objection.

Repentance is not begunne before a saving faith, because then it should be begun in men before they have any spirituall life in them, for faith is the spirituall life of Christians. *Gal. 2. 20.*

To this Argument I answered in effect, that it proved not the question, because the proote of it, out of the Epistle to the *Galathians* was not to purpose: first, because the place alleadged is to bee understood of the spirituall life of iustification with which wee have nothing to doe in our question: secondly, because the question is of spirituall life but begunne but the proote is of spirituall life, perfect in respect of being in all the parts (not degrees) of it: thirdly, the question is that faith is so the spirituall life of Christians, that there is not so much as the least measure of spirituall life begunne in men before they have a saving faith, but the proote is of no such matter.

The Apology.

To this former answer of mine; I now adde this: first, to the argument it selfe, that if by spirituall life, bee meant the life of iustification, or sanctification, then I say repentance

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repentance is begunne before a man hath this spirituall life in him : but if spirituall signifie, whatsoeuer a man hath in him which is not naturall, then I say repentance is not begunne in a man before hee haue something in him which is not naturall: something is begunne in a man before a sauing faith, which is not begunne in him before he haue any spirituall life; for there is something in a man (which he hath not by any strength of nature) before sauing faith, as a beliefe of the Gospell, sight of his sinnes, seare of damnation, &c.

Secondly, to the prooffe of this argument out of the Epistle to of the *Galatians*, I answered: first, that where they say it is the spirituall life of the soule every way. I answered, that neither doth the Apostle say so; nor doe they prooue it sufficiently. I haue saide enough to the contrary, pag: 178. which is not answered: secondly, I answered that sauing faith is the life of a Christian, in respect of iustification, and sanctification: not in respect of whatsoeuer is in him which is not natural.

The Exception.

To maintaine their argument, now they iudeauour to proue two things: first, that the text, *Gal: 2. 20.* is to be vnderstood
of

of spirituall life every way. Secondly, that though it could not be prooued from that place: yet might it bee prooued by sufficient reasons, grounded on other Scripture, that faith in Christ is the spirituall life of Christians every way.

To prooue the first concerning that Text to the *Galathians* they bring this reason. The life spoken of, *Gallat. 2. 20.* is life by saluation, therefore by iustification, and sanctification, therefore every way.

The Apology.

I answer, *Paulus* liuing by faith must be vnderstood of such a life, as is attributed vnto others by faith in the same chapter and epistle, but to others *viz.* all the elect, in the same chapter is attributed the life of iustification, and life is expounded thereof onely. *Chap. 2. 16. & 3. 11.* and therefore the life which *Paulus* liued by faith spoken of in the 2. chapter and 20. must be the life of iustification onely, and not of sanctification at all.

The Exception.

Oh but will they say, I my selfe in my Treatise say that the text, *Gallat. 2. 20.* is vnderstood of spirituall life, vnto iustifi-

justification and saluation. pag. 278.

The Apology.

True, but by mine owne words it is euident what saluation I meane, *viz.* Iustification, or forgiueneſſe of finnes, or ſauing from hell: not ſaluation which comprehends ſanctification, as they would interpret me.

Besides neither the word ſaue, nor Sauour is vsed in all the Epistle to the *Galatians*, therefore cannot be vnderstood of ſuch a ſaluation.

Addē to this, that when we ſay Chriſt is our Sauour, we do not meane he is our ſanctifier, but one that keepes vs from hell, and brings vs to heauen. For the power of ſinne is a diſtinct thing from the puniſhment, and as the power of ſinne is taken away by ſanctification onely; ſo is the puniſhment by iuſtification onely: ſaluation is vnderſtood of Iuſtification and of that which as a conſequence follows on it, our glorification.

Oh but may they ſay *Pauls* living by faith, *ver. 10.* was the ſame with his living to God, *ver. 19.* and that is the life of ſanctification.

I anſwere, *living* to God *ver. 19.* muſt either be the ſame with living in his fauor, and

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and free grace by Christ, and then it is all one, with being iustified by God through faith *ver. 16.* or else it must be opposed vnto *death to the Law*; and death to the Law, is (in his meaning) renouncing it to iustification, as being vnable to keep it, and by keeping it to bee iustified by it, and therefore liuing vnto God, is seeking vnto the means, appointed by him for iustification, and liuing in his sight by faith in his free grace. 2. If by those words were vnderstood, I am sanctified by faith, then must the meaning of them bee to this effect; in that I haue had any motions to holinesse, preparations to sanctification, or any the least inclinatio therunto, I haue had it by the faith of Iesus Christ; before I beleued in Christ, I had not the least beginning thereof in any kinde: butt his is contradicted by other Texts of Scripture, where it is sayd of S. Paul, *He was taught according to the perfect maner of the Fathers, and was zealous towards God, and that hee had lined in all good conscience before God, vntill that day*, Namely, according to the light hee had by the Law and the Prophets. 3. Suppose it could be prooued, that Paul lyued vnto God, any way before hee beleued in Christ, yet will not this prooue he had no beginning at all of spiritual life be-

before hee beleiued in Christ, for to liue to God is a plaine fruit of sauing faith, and a man may haue some spirituall life begun in some sense, and not liue to God.

Lastly, though it could be proued, that *Paul* had no spirituall life begun in him, before he beleued in Christ, yet wil not his example proue, that no man hath any spirituall life begunne in him, before hee beleue in Christ; inasmuch as *Pauls* conuersion was extraordinary, for the gifts and graces of the spirit needfull to saluation, where in (all likly hood) wrought in him at once, and together, in an enthusiasm, so are they not vsuall in all men and women in these dayes, but one after another successively, Sermon after Sermon, and weeke after weeke: and so much for answer touching their prooffe out of the epistle to the *Gallathians*, the first thing propounded to make good their Argument.

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The Exception.

The second followes which is to proue, that faith in Christ is the spirituall life of Christians, euery way, and that there is no spirituall life begunne in men, before they beleue in Christ, and their reasons are foure, to which I will answer seuerally.

There

Repentance for sinne.

There is no spirituall life begunne in men before faith in Christ, because till then then they are dead in finnes and trespasses.

The Apology.

I answer, in him that is dead in trespasses and finnes, there is no spirituall life, of iustification or sanctification: but in him in whom repentance is begunne and other preparations, there is somewhat more then that which is naturall, whereby in some sort he is in a middle estate, although indeede he be still a naturall man, because nature hath the predominancy in him: and in this state he continues till he be regenerate in all parts which is as soone as he beleue in Christ, and in this state was *Nicodemus* *Ioa. 3.* who came to Christ & was taught of him, & that which was not naturall was wrought in him, and yet he had not a saving faith.

The Exception.

There is no spirituall life begunne in men before faith in Christ, because till then they haue not Christ.

The Apology.

The reason is not good, because though before

Before faith in Christ.

before faith in Christ, they haue not Christ in his righteousness, to their iustification, and in his sanctification, to their sanctification, and full conuersion both of heart and life: yet may they in whom repentance is begunne, and these preparations, haue him in them some way, viz. in his wisdom to their Illumination, and the beginning of their conuersion.

The Exception.

There is no spirituall life begunne in men, before faith in Christ, because till then they haue not the spirit. *Gal. 3. 2.*

I answered, 1 the extraordinary gifts of the spirit, were not giuen but by hearing faith preached, which is the meaning of that place, *Gal. 3. 2.* For at the preaching of the Gospell (the Doctrine of faith) and vpon the beleeuing thereof, were they giuen, *Act. 1. 4. 4. 2.* The spirit of adoption is not giuen before faith in Christ for that is the grace which instrumentally (and so onely) giues vs prerogative and title to our adoption, euen as it onely (but instrumentally onely) receiues Christ and his benefits. *Eph. 1. 13. Gal. 3. 26. Rom. 8. 13. 3.* The gifts and graces of the spirit sufficient to saluation are not giuen before faith in Christ, *Heb. 11. 6. Rom. 5. 1, 2, 4.* The gift of sanctification is not

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Repentance for sinne,

giuen before Faith in Christ. But for all this will it not follow that before Faith in Christ, the spirit is no way giuen, the contrary may be seene in illumination and a beleefe of the Gospell, for these are gifts of the spirit, and therefore parts of spirituall life in some sense. 1. because they are supernaturall, (all naturall men haue them not, nor are they wrought by the worke of nature in any, no not in the Elect) 2. because blindness of minde, and infidelity which is contrary thereto, is a branch of spirituall death. 3. The Spirit inhabitant cannot be in men before they haue faith in Christ: but the Spirit assistant may, and the exciting by assistance may.

Indeede Illumination and a beleefe of the Gospell, are not spirituall life enough to saluation: yet is it life enough (by Gods blessing) and further grace to produce Faith in Christ in the elect, for within man and by the working of the Spirit, there is no other worke but these, and that which is wrought by these, which perswades men to beleefe in Christ. If illumination and a beleefe of the Gospell, &c. had no supernaturall life at all: but were altogether dead workes, then could they produce no such

Before faith in Christ.

such effect as faith, and if they be not dead workes, then haue they some life, and if they haue some life, then from the spirit, and if from the spirit, then may they be called branches of spirituall life, and hee that hath them, may be sayd, to haue some spirituall life begunne in him, because (as hath bene sayd) he hath some life in him more then naturall, that is more then all naturall men haue.

The Exception.

There is no spirituall life begunne in men, before Faith in Christ, or faith in Christ is euery way the spirituall life of Christians, because sanctification goes before iustification.

The Apology.

I answer, in nature sanctification is begunne before iustification. 1. because regeneration is begunne before iustification, namely in illumination and other preparations as hath bene shewed before. Secondly, because faith it selfe is a sanctifying grace, by their owne confession from *Acts 15.9.* and faith goes in nature before iustification.

Indeede iustification goes in nature before the perfection of our sanctification

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in all the parts of it, and before the acceptation of it to saluation, but iustification doth not go before any or euery measure of sanctification can any way be begunne. The will of God in working is the Rule of perfection to the worke, and then is it sayd to be perfect, when it is wrought in part, or in whole according to that perfection of parts, or degrees which the Lord intends vnto it, at seuerall times, and by seuerall meanes. The Lord is no way tied, for shewing the perfection of his workemanshippe, to finish a worke in all the parts of it, at sundry times, more then he is to finish it in all the degrees thereof, at sundry times.

The Triall.

The fift Objection.

Repentance is not begunne before faith in Christ, because repentance is a proper effect and fruite of the Gospell.

The Exception.

This Argument is disclaimed, therefore is it vaine to spend time about it, for if they will not acknowledge and confesse it: I haue no reason to confute it any further. Onely I would haue the world beleue, I doe notaine an enemy, and then flourish against him. For two learned

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ned and godly Ministers, whose worthy workes are in print, haue vsed the same.

They which bring this proposition, *Repentance is the proper effect and fruite of the Gospell beleeued*, to prooue that repentance is not begun before iustifying faith, must be vnderstood to meane by a beleefe of the Gospell, either that beleefe which is faith in Christ, or that onely which is an assent vnto the truth of the Gospell. If they meane by a beleefe of the Gospell faith in Christ, then must it be their argument which I haue propounded, to prooue that repentance goes not before faith in Christ: If they meane but an assent to the truth of the Doctrine of the Gospell, then doe they meane that no other faith goes before repentance but that, and then haue they two Diuines of our owne, lesse on their side, then they thought they had, and I haue two more on mine, for I hold that a beleefe of the Gospell goes before repentance, and repentance before faith in Christ, and let this be enough for that fift Obiection, the sixt followes.

The Triall.

Repentance is not begunne before faith in Christ, because it is not begunne before regeneration, for regeneration is not be-

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gunne before faith in Christ.

This Argument was answered, by denying the Antecedent, *viz.* that Regeneration is not begunne before Faith in Christ, and the reason of the consequence, *viz.* that repentance is not begunne before regeneration.

The Exception.

For making good the Antecedent, *viz.* this proposition, *regeneration is not begunne before faith in Christ*, they bring two reasons, to which I will answer in order.

Regeneration is not begunne before Faith in Christ, because it issues from Christ, and from our vnion with him by faith, 1. *Corinth. 5. 17. Ephesians 2. 10. Colo. 2. 11.*

The Apology.

I answer, first if by regeneration be meant our being made Gods children actually, then I graunt, that our regeneration must needs flow from our vnion with him by faith, but then it prooues not the Antecedent, for the regeneration wee speake of is not our beeing actually made the sonnes of G O D, but a worke of the Spirit beginning
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to fit vs for that : but if by it they meane any or enery worke of the Spirit, beginning to fit vs for regeneration, and tending thereunto by G O D S appointment, as any worke of the Spirit in the vnderstanding or will, of one that is elected to saluation, to fit him for regeneration by faith, then I say that such regeneration may be wrought before our actuall vnion with Christ by Faith, and doth not issue from it.

It is true that Regeneration issues from Christ, in the elect whether wee consider him as the efficient cause, either by way of meriting it for vs, or by working it in vs. *Hebrewes 12. 3. Ioan. 1. 19. Ephesians 1. 3. & 2. 10.* or as the finall cause, *Galath. 4. 19.* But it is not true that regeneration so issues from Christ, that there is not so much as any the least beginning of it wrought in vs till wee bee actually vnited to him by Faith, which is the question. The contrary may bee scene in illumination, a beleeve of the Gospell, and vocation which are, and may bee wrought in the elect, before this vnion, though they tend to regeneration, (or rather) are a branch and member thereof, and there can noe inconuenience follow,

Romans 8. 30.

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low hereupon, as long as the regeneration begunne before this actuall vnion, is the worke of the spirit, in the elect, and for Christ's sake, that shall be perfected in due time, appointed by God for that end.

The Exception.

Secondly, they prooue that regeneration is not begunne before faith in Christ, because I my selfe say as much in my treatise, pag. 310.

The Apology.

I answer, by acknowledging that faith in Christ, becomes effectuell to bring forth good workes, and new obedience in a holy life, and to beget in vs other Christian graces as hope, ioy, peace, newnesse of heart and vprightnesse, &c. which are the fruites of faith in Christ, and it becomes thus effectuell by our vnion with Christ through faith: but I doe not there affirme (which is alleaged, and is the point to bee prooued,) that no grace tending to regeneration, as a disposition to it, is wtought before this our vnion, and therefore for all these two reasons, their last Argument is weake and insufficient.

As

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As I have added to my six arguments one more, in defence of my opinion so will I adde one more objection (which is an argument of theirs) against it, and it is this.

The Exception.

If faith in Christ goe before loue, and loue before repentance, then faith goes before repentance.

But faith in Christ goes before loue, and loue before repentance.

Therefore faith goes before repentance.

The consequence (they thinke) is good because that which goes before the cause, goes before the effect, ergo if faith go before the cause of repentance which is loue: then must it goe before repentance which is the fruite of loue.

The Assumption they prooue in the parts of it.

1 Faith goes before loue, because *faith workes by loue, Gal. 5. 6.*

2 Loue goes before repentance, for the doctrine of the Church of England sayth so.

The Apology.

I answer: 1. If by loue be meant
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any kinde of loue to God, then I grant the consequence and deny the assumption. But if thereby bee meant that loue of God which proceedeth from our actuall being beloued of God in Christ, and our apprehending of the same in our owne perticular iustification, then I deny the consequence and grant the assumption. Some loue of God may be before iustifying faith, for God is the object of loue, and God may bee conceiued and apprehended as louing, not onely in many temporall blessings, but euen in some spiritual, before men belecue in Christ. For God may be apprehended louing in sending his sonne to purchase redemption for man and manifesting in the meanes a possibility of obtaining our share therein, vpon repentance and faith in Christ, and as preparing vs by some workes of Gods Spirit to faith in Christ, and if we may be some way affected towards God vpon these considerations and grounds before faith in Christ, then may there be some loue before faith, and if our loue to God bee suteable to such preparing workes of Gods Spirit, as haue yer bin past vpon vs, and such good as hath bin manifested to vs from God, I say such loue is true in it kind, as being answerable to that, which God aimes at, in such
meanes,

meanes, though not with that perfection which is requisite to saluation immediately, yet with that which is requisite by way of disposition and preparatorily. But that loue of God which proceedeth from the receiuing and apprehension of our iustification is a fruit of faith in Christ, and followes it. 2. I answer, that if by repentance be meant the practise of amendment of life, and new obedience, then the loue of God goes before repentance: but if by repentance be meant hearty sorrow for sinne past, and true purpose to leaue it, then I say the loue of God doth not go before repentance. Touching the first part of their assumption, out of the *Galatians* that faith goes before loue, I say, it is not to purpose because it proues not that faith goes before all loue, but only that loue which proceeds from our first beeing beloued of God, which we apprehend by faith in Christ.

Neither is the doctrine of the Church of *England* out of the Homilies rightly alleged to proue the 2 part of their assumption, *viz.* that repentance hath an ingredient charity, & that repentance is a fruite of the loue of God: for therepentance the Homily speaks of is not repentance strictly taken *viz.* sorrow for sinne and purpose of leauing it of which I speake, but the whole worke

worke of Gods Spirit on man to make him capable of iustification and salvation, or the whole conuersion of man in minde and will, in affections and actions, inward and outward; and this appeares in that it makes foure parts of repentance there spoken of, viz. 1. Sorrow for sinne, 2. acknowledgment and confession of it, 3. faith in Christ, and 4. amendment of life: in which sense it is no maruell if hee include loue and charity in repentance: soe that there is no reason to conclude thence that loue is included in repentance strictly taken (as I do,) except they meane by loue some affection to God for making it possible for vs to bee saued and prouiding a meanes to that end, and not a loue of God for our being actually saued, or meane by repentance amendment of life: for this is a fruite of loue, and in this sense it is that St. *Augustine* speaks to this effect.

Many do daily say, they are sinners, and yet still they delight to sinne, this is but profession, not amendment, the soule is accused, not healed, the offence is pronounced, not taken away, nothing makes true repentance but the hatred of sinne, and lone of God, the fire of this sacrifice is lone.

Now at length I draw homeward, toward a conclusion of the whole, namely,

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*August. 10. 10m.
Ser. 7. de tem-
pore.*

to the last thing propounded in handling this point, of the precedency of repentance vnto faith in Christ, which is the vse and application, I made thereof in my Treatise, with which, as with the rest there is fault found.

It will not be worth my labour to confute (muchlesse recite) the particular faults and aberations, they espie therein: because the answer vnto them, will little serue to the clearing of the Doctrine it selfe: partly because that which I should write in confutation thereof, must be gathered out of that I haue already sayd in this Defence, and partly also because the whole frame of those exceptions, will of it selfe (vpon my Defence) fall to the ground.

For I thinke they would neuer haue written against the application: but vpon a supposition, that the point whereupon it was raysed, is vnsound: for the vse of a Doctrine is good or bad, according as the nature of the Doctrine is true or false, as well as if it be proper & natural, or streined and impertinent.

Now then if it may appeare as; I (hope it shall to all that are willing and able to iudge) that I haue answered all their exceptions, then doth my Doctrine touching the

The applying
of the point.

the precedency of repentance vnto Faith in Christ as yet stand vpright, and consequently the application thereof by way of confutation, instruction, reprehension, exhortation, and consolation, must goe for currant being naturall to the point and not wrested.

As it will not bee needefull for mee to defend all those vses, so neither to enlarge them, onely I would adde one more to the other siue, and cleere one of them which I haue already made.

That which I would adde to the other should bee by way of caution, which is to aduertise the Christian Reader, that in perusing this my Defence, and meditating on the point it selfe, he would not doe either the one or the other, with a minde onely intent to vnderstand the truth of the point, but with a heart to bee affected with the truth, when it is vnderstood: not labouring so much, to enquire whether of repentance or Faith, the one or the other goes before in nature or in time, as whether they haue them both or no, and how they may get them both, both being necessary in their kinde vnto saluation.

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That vse which I would cleare, should be the fourth. (whence as also from other places in the Treatise, viz. page 226. 233, 234.) some collect, that I make that faith, not to be sauing faith, which is not wrought after Repentance.

To this I answer, far be it from me to imagine, must lesse to determine, that a true faith in Christ, (supposing it to be true) cannot be a sauing Faith. For Faith in CHRIST is a true sauing Faith, let it bee wrought by the Spirit of GOD when it will, before or after repentance: for I thinke the hand of the Lord, is not to bee tyed, in as much as hee may worke how, and when hee will, with, and by the vsuall meanes, and ordinarily, or without them, or against them, and extraordinarily.

But this I say, that for as much as it hath appeared, that vsuall, and in the common order of Gods working, generally and in his ordinary course, God prepares men to beleene in Christ, by the fore-worke of some graces tending to it, and that many will presumptuously say and perswade they beleene in Christ, when indeede they doe not: and therefore to restraints men from pre-

presumption, I say that such persons, may not perswade themselves, as yet they haue a sauing faith, 233. such may be concerned not to haue a sauing faith, 234. not when they had it indeed, but when they thought they had it, and had it not: for how can a man look for benefit by beleeuing in Christ that continues in a purpose of sinning.

And that this is so, may appeare because in that vs I speake onely of carnall Gospellers, who cannot haue a sauing faith indeede, yet may they presume they haue it.

May not a Minister of the Gospell, knowing that Preaching is the way and meanes to worke faith in Christ (*viz.* ordinarily) reprocue carnall Gospellers, that neglect and contemne hearing of Sermons and yet thinke they haue faith in Christ? may they not say that their faith is not a sauing faith, *viz.* because they submit not themselves to the ordinary meanes which should beget it, may not they say safely and truely that their faith is not a sauing faith, though God can, and will, and sometime doth worke a sauing faith without these meanes, *viz.* extraordinarily? why then may not I say, that the faith of carnall Gospellers is not true sauing faith, seeing they were neuer prepared to be-
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leeue in Christ by the dispositions, which Gods holy Spirit workes ordinarily in thole in whom he begets a sauing faith, though sometime God can and will, in an enthusiasme, and sodaine rapture, worke a sauing faith, without these preparati- ons? Surely yea, for not Gods extraordi- nary wayes and workes but his ordinary, are the pathes wherein wee must walke, the rule by which we must proceede, and the Touch by which wee must try our selues in cases of this nature. To con- clude.

By that which is written in this Apo- logy, the Christian Reader may discerne the materiall Exceptions against my Do- ctrine, and the Defence of my Doctrinne against those Exceptions.

I know full well that a Maister of De- fence would haue put by these thrusts, with more skill, or haue beaten them backe with more strength, but I am onely a lear- ner in this Schoole, and therefore onely as a Scholler in this faculty (*pro socio marte & arte*) I haue playd my prize.

That which by Gods prouidence I haue scene materially objected against my Doctrinne, I haue (with Gods grace) an- swered, the pertinency and sufficiency of which answer I referre to the more

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learned and iudicious Readers to be determined.

Some object my Doctrine is new, but I answer it is not a new: but a renewed Doctrine. Witnesse my testimonies, and reasons. It is not new though it seeme new, it skills not how new a doctrine be so it be true.

As it is not good to receive every Doctrine for this is to be *carried about with every blast*. So neither is it safe to reject every Doctrine which seemes new: for this was the error of the Iewes who refused the Gospell because to their iudgement it seemed a *new Doctrine*.

The way to prevent error by mistaking is to follow the rule of the Apostle, *Proove all things, hold fast that which is good, abstaine from all apperance of euill*. that is, Examine the Doctrines you heare by the word of God, and if after Triall they euidently appeare, to your iudgement to be good & sound imbrace and hold them fast, if naught and erroneous, reject and let them go. If any man after Triall shall dissent from me in this opinion, I will not be offended so he dissent as a brother in iudgement and opinion, and not in loue and affection; and so from answering Exceptions to my booke in one point

Eph. 4 14.

Acts 17. 19.

1. Thes. 5. 21, 22

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point, I proceede and conclude with a remouall of some imputations against it in another, the Authors in both not being the same.

There came to my hands very lately certaine papers, containing an accusation against me concerning my first Booke called *A Triall of Faith*, and my second *A Defence* thereof.

The things layd to my charge, are no lesse then periury, lying, and contradiction, heresie, blasphemie, and æquivocation, as if my booke were a mirrour of errours, and absurdities, and my selfe a monster of Ministers.

The matters being so foule, and the opportunity so faire to purge my selfe, I thought good to adde a few leaues for the clearing of my innocency herein: For in that these papers were brought me not knowing of them, nor looking after them when this booke was almost printed, I deemed that GOD (by his prouidence) would haue me defend my selfe for the credit of my Ministry, which is as tender as the apple of mine eye, that cannot endure little moles of disgrace vniustly to dimme it, much lesse such great beames of slander to put it out if it were possible.

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*Pudet hac opprobria nobis,
Et dici potuisse, & non potuisse refelli.*

If the accusations were true, it were better my booke were burnt in *Pauls* Church-yard, then sold there, & it were fitter for me to stand at a stake in Smithfield, then in a Pulpit in the Church, and if they be not true, then is it not meete to suffer simple people to be seduced to beleue them, nor my selfe to be traduced by the report and beleefe of them, neither of which can be auoyded without some answer.

Whether they be true or no I referre to the Christian Reader to determine, when he hath read ouer the *Defence of my Triall of Faith*, and this *Apology* for it.

In this action and accusation, I will be but a Defendant, I will not *giue rebuke for rebuke*, onely I say, *the Lord rebuke him*. This is not my rebuke but the Lords, nor is it against him, but for him, (the Lord knoweth) euen for his vnfeined humiliation and consolation in Christ Iesus. And so letting passe in modesty the very words of the accusation as offensive to moderate eares, I proceede to answer the matter, and first the heresie and blasphemy.

The heresie and blasphemy is instanced in three particulars, 1. The first hereticall and

and blasphemous position is this, I say *Faith in Christ is the onely condition of the covenant of grace, that is required of all those that are capable of salvation.*

I answered, this, is not heresie nor blasphemy, because the Doctrine of our Church sayth as much, where it sayth, *that we are iustified by faith onely, is a most wholesome Doctrine, and that Pauls declareth nothing. Rom. 3. 25. upon the behalfe of man, Concerning his iustification, but onely a true and a lively faith, and afterward, faith doth not shut out repentance, hope, love, dread and the feare of God to be ioyned with faith, in euery man that is iustified, but it shutteth them out from the office of iustifying.*

2. A second Hereticall blasphemous Doctrine is, I say, *God as Soueraigne Lord of all, can appoint what meanes hee will to make vs capable of life.*

Neither is this an hereticall and blasphemous position, because the power of God is to be considered two wayes, either actually or absolutely: *Gods absolute power is that, by which hee can doe more, then either he doth, or will doe, Math. 3. 9. Phillip 3. 29. Gods actual power is that by which he can seth all things to be, which hee freely willetb. Psal. 135. 6.*

Triall of faith.
p. 41. li. 30.

Articles of religion in Q. Elizabeths time.
Art. II.
Ser. of salvation, 1 part toward the end.

Perk. gold chain.
ch. 3.

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Now then where I say, God as soueraigne Lord of all, can appoint what meanes hee will to make vs capable of life, I do not speake of his actuall power, but of his absolute, for I doe not meane. Though the Lord hath actually willed and appointed that faith in Christ shall be the meanes to make vs capable of eternall life (that is, instrumentally onely, and in no sense meritoriously) yet God as soueraigne Lord of all, can now appoint another meanes to make vs capable thereof, as he would straine his wit to interpret me. But my meaning is (which is euident by the context) that before the Lord appointed and willed that faith in Christ should be that meanes, by his absolute power, as soueraigne Lord of all, hee might haue appointed any other grace, to haue beene the meanes (instrumentally and conditionally) to haue made vs capable of Heauen. If God by his absolute power can do more then either he doth or will, (as is confest out of Mr. Perkins) then in case God had not willed that Faith in Christ should be this meanes, he might by his absolute power, haue appointed any other meanes, and consequently what meanes he would to make vs capable of life. For that action which depends

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pendes vpon Gods free will or ordination, that, by his absolute power, he could haue done otherwise, (for that is the nature of free-will to do so as that they might haue done otherwise:) but the appointing of the meanes to make vs capable of saluation depends vpon Gods free-will and ordination, therefore he might haue done otherwise, and consequently by his absolute power, he could haue appointed what meanes he would, to make vs capable of saluation.

And that the appointing of the meanes to make vs capable of saluation, depends on the free-will and ordination of God appeares because the merits of Christ depend therevpon, according to that of Mr. Calvin. *Christ could not deserue any thing, but by the good pleasure of God, but because hee was appointed to this purpose with his sacrifice to appease the wrath of God, and with his obedience to put away our offences, &c.* Now if this be true in the meritorious cause of our saluation, which doth purchase it, much more is it in the instrumental, which makes vs but persons capable of it now it is procured by him; and so much for clearing the second supposed heresie and blasphemy.

The third hereticall blasphemous posi-

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tion is this that I say, *the act of faith, which is believing in Christ doth iustifie vs, and is our righteousness.*

Of this sentence I wil not say much here, because I haue maintained it to be sound Doctrine (in my sense) in a priuate writing to himselfe, which he promised to answer, but yet hath not performed it, as also in a publike defence in print, and in the view of the world, which was perused and also allowed by two very learned and godly Doctors of Diuinity, for that end (which I humbly pray the Reader to peruse for his satisfaction, if hee be doubtfull,) euen as this Apology also hath beene prooued and approued by the same worthy Diuines. And so I passe from the heresie and blasphemy with which he charges me, to the periury, lying, and contradiction, which is instanced by two particulars.

The first instance to prooue the periury lying, and contradiction is this, *viz.* because in my second Booke, *I protest I neuer wrote, that Christ hath merited that faith should be our righteousness, and iustifie vs,* Defence, pag. 35. and yet in my first booke I say, *the act of faith iustifies vs for the merit of Christ.* Triall, page 196.

I answer, in these two sentences I doe
neither

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neither forswear, nor lye, nor contradict my selfe, because I do not affirme and deny one and the same proposition.

That I doe not in the two sentences forenamed, deny and affirme one and the same sentence, or proposition is plaine because I doe not in one place deny, *Christ hath not merited that faith should be our righteousness, and iustifie vs*, and in another place say, *Christ hath merited that faith shall be our righteousness, and iustifie vs*, for I one'y say, *faith iustifies vs for the merit of Christ*. So that the same ^b consequent not being affirmed and denied of the same Antecedent in both propositions, therefore can there be no contradiction betweene them, and consequently no lie, and therefore no periury.

But it may be the propositions in the severall bookes are the same in sense and effect, therefore if in one place I deny, that Christ hath merited that faith should iustifie vs, and in another place affirme as much in effect, then have I contradicted, and consequently periured and lied,

I answer, I have not in effect contradicted my selfe, first because iustification in the first sentence is taken for our being iustified formally, or for the nature and being thereof, and for that very thing, where-

Arist. de inter-
lib 1. chap. 4.
Kai tou wro
coripsona
rupaor am
uniqua co
uniqua
Ram. logi. l. 2.
ch a. 2. contra-
dictio est quando
idem axioma af-
firmatur & ne-
gatur; b Martin
in Ram. logis. l. 2.
c. 2. Disceps.
quando idem
consequens de
eodem antece-
dente affirmatur
& negatur.

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whereby man of a sinner is made iust, and
to this sence it is true I neuer wrote that
Christ hath merited that faith should be
our righteousnesse and iustifie vs. In the
latter sentence iustification is taken effici-
ently, for our being iustified, as by an effi-
cient cause, and in this sence I might true-
ly say without contradiction to the for-
mer, the act of faith doth iustifie vs, as
the instrumentall efficient for the merit of
Christ, *viz.* apprehended thereby, that is,
faith as an instrument apprehends and ap-
plies Christs merits for our iustification by
them, and in this sence I say, in my first
Booke, *Faith iustifies vs, not as it is in vs :*
but as it rests on Christ, and in this sence
speakes the *Synod of Dort, faith iustifies*
in as much as it apprehends the merits of
Christ. For euen as if I say a *spoon feeds*
a childe, my meaning is not, that the spone
is the foode and nourishment of the child,
but onely that it is the instrument, where-
by the foode and nourishment is reached
and conueied to the childe, and by which
he receiues that food whereby he is nou-
rished. Euen so when I say, *Faith is our*
righteousnesse, and iustifies vs, I doe not
meane that faith is that righteousnesse it
selfe, by which we shall be presented and
stand righteous before God in his sight,
for

Trial pag. 178.
113.

Synod of Dort in
Aug. 24. 23. 27. 4

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for that onely is the righteousness of Christ active and passive, but that faith is the instrument whereby the righteousness of Christ is reached and communicated vnto vs, and whereby I receiue it to my iustification. Of the manner of this participation and communion or imputation I haue declared my minde fully and plainly in the Defence, to which I referre the Reader.

Defence pag. 103.

Secondly, I answered: In the first proposition my meaning is, I neuer wrote; that the merit of Christ is communicated to faith, and that by communion therein faith iustifies vs, (as the Papists speake of the merits of our workes, when they are dipt or died in Christs blood:) For then should faith either deserue, or be the iustice whereby of sinners wee are made righteous, both which are farre, and cuer were from my thought (the Lord knowes.) And in the second sentence my meaning is, the merits of Christ come betwene our faith and iustification, not to giue vertue vnto faith to iustifie vs: but to leade vs vnto Christ by whose merit we may receiue that righteousness, whereby of sinners we are made iust; and in this sense I say, in my first Booke, that faith iustifies vs rather then any other grace of God, namely

Triall pag. 199

Repentance for sinne,

namely because it makes vs goe out of our selues, to seeke to the all sufficiency, of the death and obedience of Christ, to rest and trust in him for iustification and saluation, according to the Homily, *as great and as godly a vertue as the lively faith is, yet it putteth vs from it selfe, and remitteth or appointeth vs vnto Christ, for to haue onely by him remission of our sinnes, and iustification. So that our faith in Christ (as it were) saith vnto vs thus. It is not I that take away your sinnes, but it is Christ onely, and to him onely I send you for that purpose, forsaking therein all your good vertues, thoughts and workes, and onely putting your trust in Christ.*

The second instance by which he as- sayes to argue me of periury, lying, and contradiction, is, in my second Booke, *I protest I neuer wrote in my first Booke, that faith is our righteousness, and yet in my first Booke I say, faith is our righteousness.*

I answered, that this doth not argue me of periury, lying, and contradiction, because I doe not speake of faith being our righteousness in the same sense and respect in both, for in the first sentence righteousness must be taken properly and formally for that very iustice, whereby

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Before faith in Christ.

men are made iust and righteous, as by a forme, and of sinners made righteous formally. And in the second sentence, righteousness is taken improperly for an attribute giuen to faith, and it is the same with obedience, which the Apostle *Paul* attributes to faith. *Romans 16.26.* (For beleeuing in Christ is obedience to that commandement of God, which bids vs beleue in Christ, *1 Iohn 3. 23.* and not beleeuing in Christ, is disobedience *Iohn 3. 36.*) and in this sense it is true, faith is our righteousness, when it is wrought in vs, as well, as faith is ours, when it is wrought in vs. And when I say, faith is our righteousness, I doe not meane it is the righteousness, by which wee stand truely and formally righteous before GOD, and in which wee shall bee presented pure, and without spotte of sinne before Him, but in this sense, that it is all the righteousness and all the obedience, which GOD workes in vs and requires of vs, as an instrument apprehending, to make vs capable of Christs righteousness. According to the Doctrine of our Church, *Paul* declareth here, (*Rom. 3. 25.*) nothing on the behalfe of man but onely a true and liuely faith.

Rom. 1.11.

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Repentance for sinne.

Not that the act of faith is our formall righteousness, and iustifies vs meritoriously for, or by any worthinesse inherent in it selfe, or infused thereunto by Christs merits, but that it is called righteousness in a borrowed sense, because it is only the instrument appointed by God, whereby we are to apprehend, and lay hold vpon Christs merits which are our righteousness, and the onely meritorious cause of our iustification.

In the second accusation he doth argue me onely of lying and contradiction, which he indeauours to do by this, because in my second booke. I say, *my first Booke was not a Treatise of iustification*, and yet in the Title of my second Booke I name my first Booke a *Triall of Faith concerning iustification by faith*, but this doth not argue me of lying and contradiction which I thus declare. 1. because I do not entitle my first Booke a *Triall of the Doctrine of iustification*: but a *Triall of Faith*. 2. Forasmuch as faith is taken in Scripture in one sense, wherein we conceiue it not to iustifie, and in another wherein we conceiue it doth iustifie. To the end I might fully declare, that my intent was in my Booke to speake of the latter, not of the former, I added in the title

Before faith in Christ.

tle of the second Booke these words, *viz. concerning the Doctrine of iustification in Faith*: So that the sentence, wherein hee supposeth the contradiction to bee hath this sense, the Triall of faith, *viz. of that faith which concernes iustification by faith.*

And that the latter words, *viz. concerning the Doctrine of iustification by faith*, do argue, that by Faith I meant iustifying faith, this Argument will shew.

That Faith which concernes the Doctrine of iustification by faith, is iustifying Faith, for no faith doth concerne that Doctrine but iustifying faith.

But the Faith whereof I wrote, doth concerne the Doctrine of iustification by faith, so faith the title of the second booke. Therefore the faith whereof I speake is a iustifying Faith.

If hee would argue me of lying and contradiction herein, it must be by such an Argument as this.

That booke which concernes the Doctrine of iustification by faith is a Treatise of iustification.

But my first booke concernes the Doctrine of iustification by faith, so faith my second Booke in the Title.

Therefore my first Booke is a Treatise

... for ...
tise of iustification.

To this I answer, iustification may be considered, either as it is explicated and treated of, by all the causes thereof, and all the arguments incident thereunto, or as it is considered onely in one cause concurring thereunto.

In the first sense, I grant the proposition to be true, *viz.* he that writes a booke of iustification and explicates it in that large manner, doth write a booke of iustification, but in this sense his assumption is false, for in the sentence he alleaged against me. I limit the Doctrine of my booke to speake concerning iustification by faith, that is, of iustification, so farre as it is by faith, and of faith so farre as it concernes iustification, which is to speake of iustification as it depends vpon one cause, and of faith as it is one cause of iustification.

And so (I hope) I haue cleared it, to the indgement of all indifferent and iudicious men, that I haue not deserued to be accused of periury, lying, and contradiction.

I should now proceede to say something touching the last imputation obiected against me in those papers; which is equiuocation, but this will neede no answer,

where, for who knowes not, that I am
not a Iesuite, nor the sonne of a Iesuite,
whose practise and Art it is. I haue so-
lemnly protested against it in my Defence,
pag. 35. and I hope my carriage in my
Ministry, and conuersation these twenty
yeares in the City and Parish where I
dwell, will sufficiently purge me from the
suspicion of it. In a word.

In morall Philosophy hee is sayd to
speake truth, who speakes as he thinks,
though he thinks not as the thing is, and
in Logicke hee is accompted to speake
truth, that speakes as the thing is, though
he thinks not as he speakes. But in Di-
uinity there is required a double conformi-
ty and agreement, with truth of the thing
and the truth of the thought, and this I haue
observed in the Defence of my Doctrine
touching iustifying faith. For writing the
truth of the matter, I referred my selfe to
the iudgement of the learned, by whom
my Defence and Apology were approved,
and for the writing the truth of my mean-
ing, I appeale to the righteous iudge of
the whole world. *It may be that the Lord
will looke on my affliction, and that the Lord
will requite good for his cursing this day.*

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Errata.

